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R.E. Speer
Paul v. 2

Gal. II. 20 Christ with in for us.

Types of religious people -

1. Their religion created by fear but delights them
   Ethical. Impersonal. Humanistic. Stoic.
2. Theistic - God of fear. Personal but not of love but the God of fear. Harnack. "The Chris. religion is something simple & sublime: it means one thing & one thing only, eternal life in the mind of God & the strength & work the eyes of God."
3. God among Christ. Born on earth proving the Divinity and of the Christ life here - for me. for me.
   Evil of sinning. The full life is their ideal.

1. The advantage of Christ in being rooted in history.
   a. The check upon error & vagary.
   b. In enabling the mind to take hold. A fact > an idea. "I can conceive" "But she was here in history"
   c. Revelation, discovery, knowledge, measurably, historical. Then true and most. Christian takes hold of no may have been Heb. II. 7; IV. 5
2. The glory of what Christ has done for us.
   Phillips Brooks' hymn. My own
   a. He loved us Eph V. 2, 25. "We" Gal. II 20 that Eph. 4:20
   b. He gave himself for us that 1 Jn 3:16, 2 Jn 2:14
   c. He made propitiation for our sins 1 Jn 2:6, 1 Jn 2:2
      Suffered for us. 1 P. II. 21; IV. 1; III. 18
      Died for us. Rom V. 6-8; 1 Cor. XV. 3; II Cor. V. 15.
      1 Th. V. 10 2 Jn II. 14. Heb. II. 9. that
   d. He makes intercession for us R. VIII. 34 that

3. But Christ is in us also Eph. III. 17
Must not shrink from this because of friends
Equal, greater fiend on other side
Christ in us. the hope of glory Col. I. 27
a. Power of life indwelt. Gamaliel
b. Life alone fully desirable. Bonhoeffer
c. The society of it. "Into my closet flying"
d. How it makes life loving. Eph III. 18, 19
4. The indwelling Christ - a possibility, a reality
Go a fact. of Christ's word Col III. 16 So Christ J. XV
II Cor 13:5
Go on experience
"Evangelical Mysticism". Cor. Dict. Mysticism
is a form of religious belief which is founded
upon spiritual experience not discriminated or
tested & systematized in thought. Mysticism and ra-
tionalism represent opposite poles of theology, ra-
tionalism regarding the reason as the highest
faculty of man, the sole arbiter in all matters
of religious doctrine; mysticism on the other hand
declaring that spiritual truth cannot be apprehended
by the logical faculty nor adequately expressed
in terms of the understanding.
Has a true mysticism. G. Macdonald
Paul Phil. I. 21. In and for. Dr and in.
5. The Christ. life is the experience of these two truths
they mean Receptivity. Ethics. Pal II. 21
Cleanness Col III, 1-5; I Cor. VI. 15-20
Work, Righteousness. Col. I. 29

Gal. II 20 Christ for us and in us

There are many types now of religious vision & experience
The inf. of Jesus has reached far beyond the church. There are many
to whom He is only mean tho He creates their religion. It is not experienced
There are others to whom it is personal but the Person is God whom I worship
Hannah "the Christ religion is something simple & childlike. It means one
thing & one thing only, eternal life in the midst of time by the strength and
under the eyes of God
And among Christ who acknowledge Christ some think, some think, some
Quietists, some critic. And of these last two types – Christ for me & Christ in me.
The evil of divorcing the two. The full life a union
1. It is an immeasurable advent. That Christ, is rooted in history
1. It is a check on [illegible] subjective vagary
2. It enables the mind to take hold of the divine. It making doubt "I can't
conceive." "But the Christ lives" The Spirit of Karshish.
3. Provides necessary historical. It not hindrance the. hindrance of now
Whatever taken hold of us may have been Christ. II, 17. IV. 15
2. What Christ actually did for us in glorious fact. P. Brooke list
He forgave our sins & so set them free for a new life
He declared such a doctrine of humanity as made that new life dear
to be the natural life of man
He put the power of that new life into men & made them strong with a
power which they never had their own.
He comforted men for their sorrows with a positive consolation
which made even their sorrows a source of strength
He glorified life, filling it with joy and making it seem a beauti-
ful & noble thing to live.
He adjusted men's relations to each other by making them have
common love for Christ
He set unselfishness as the law of men's lives, making them
first devoted of Christ & then for Christ's sake to one another
He made life spiritual, making the soul more than the body
He declared immortality, to the soul making it know no change) death

3. Christ is in us. And He does some of these things for us only in us. Epth. III, 17

We are not to shrink from this because of the peril of excess. Equal peril on the other side. "I do not comfort – Supper. I often – they love" Rutherford. There are no glory & joy comparable. Christ in us the hope of G. Col. I. 27.

(1) The indwelling Christ is power. Robt. Barclay "Not by strength of argument or by a particular disquisition of each doctrine & convincement of my understanding thereby I came to receive a clear witness of the truth, but by being secretly reached by the life. For when I came into the silent assemblies of God's people, I felt a secret power amongst them which touched my heart; and as I gave way unto it I found the life quickening in me & the good raised up & so I became their brother & united unto them, hungering more & more after the increase of this power & life, whereby I might find myself perfectly redeemed." Bp. Ridley of California (Can. H.C.) & Trans. Bry. at Exeter Hall "The only success I have known in my life has come from the lifting up of Christ. New fangled doctrines are useless. They will not succeed." Cromwell "I know nothing that will give the like courage & confidence that the knowledge of God in Christ will."

(2) The indwelling Christ is the transcending bond of unity. Jacob Boehme 1575 "A Christian is of no sect. He can dwell in the midst of sects & appear in their services, yet not being attached or bound to any. He hath but one knowledge & that is Christ in him. He walks but one way which is the divine strength to do & teach that which is right; & he puts his knowledge & willing into the life of Christ. His light & wisdom continually that the will of God may be done in him & that His Kingdom may be manifested in him. His feast is a divine appetite of God & goodness which he escapes up in a love hope, trusting to the words of the promise, & lives & dies therein."

(3) The indwelling Christ is sufficient society. The Christ hymn "Into my closet flying" "A solitary way" "In the secret of His presence."

Gal. II, 20 I am crucified. I live. Not I. By the faith.

Now, then, it is given to a man to say all in a few words. Leicester at Cooper Mus. "Let us have faith that right makes might and in that faith let us to the end dare to do our duty as we understand it." Cleveland "Public Office is a public trust." Paul here.

And with Paul the centre was not religion - relation to God - and religion as the very energy of life. This instinct was living a life. And what a life! We don't remember the abstractness, except what we know now of his day but we, Paul too, we want to live our lives - not merely centre or escape but live them?

1. The opening & source of this life - Paul says this here first.

It begins in death - with Christ. All life so. Something dies that something else may live. Ego-Basei I Cor. xv, 36. Jno. xii, 24

The mystic side of it. The old man slain with Christ Rom. vi, 1-11

The ethical side of it.

This valuation of life mine - Duty above all else

This attitude to environment mine. Forgiveness.

This faith in the sure triumph of innocence & righteousness

This hope for a new society born out of murder & crime.

The cross the mark of the new course. Being taken as soldiers whose co. drew crosses from a hat to do the work, go to France. "I tell you, Father, if ever I prayed in my life I prayed that I might have a cross."

2. The sphere and area of this life - Paul tells us this much.

It was not abstract - idea of the Christ - but here "in the flesh."

"Is Christ practicable?" Yes. It is a life - a human life into God.

1. It is the glory, tone of the body, of Christ, that the Christ life is to be lived in it. A temple for God to dwell in. Rom. VI, 12-14

2. All human relations in home, society, to be sustained.

3. And international relations to be lived in by Christ - i.e. life not as morality revealed in Christ. Lange, Story of Bethany

3. The secret and power of such a life. Men cries out "I can't." Thus did Paul. He tells.

By the principle of the multiple personality. Paulo corpus. I. Not I. Need of participation with the Resurrection. Hawthorne "Boys, the arrow was

are going over the top. If you're wounded it's blighty.
If you're killed, it's the resurrection". Or as this to them one of
a in groups. Here the principle now of sin death.
This is our hope. We can't. But Christ in us can "He lives in me".
This was the deathless power of Paul.
The risen Christ in me can endure any chain
And can make any sacrifice
And can lift any load - even the burden of death.
4. The method of producing such a life. Paul tells us this. I think it
(1) By the faith of the Son of God. i.e. of Christ's faith.
a. In God, and in God as Father - the faith of the Son of God.
He believed in love at the heart of things
b. In humanity
c. In possibilities - the future. the new earth
(2) By faith in the Son of God.
Perhaps this Paul read meaning - for he cried out "Who loved me"
It is thinking of faith. loving personal trust in the loving
Saviour as the spring and power of all.
"He died for my death for me, that I might live this life for Him"
5. This is life.
The assurance, flavour, joy of it.

Geo. Fox on "The Power" 1/-

Be still and cool in thy own mind and spirit from thy own thoughts, and then thou wilt feel the principle of God, to turn thy mind to the Lord God, from whom life comes; whereby thou mayest receive His strength and power to allay all blustering storms and tempest. That is it which works up into patience, into innocency, into soberness, into stillness, into stayedness, into quietness, up to God with His power.

Therefore be still awhile from thy own thoughts, searching, seeking, desires, imaginations, and be stayed in the principle of God in thee, that it may raise thy mind up to God, and stay it upon God; and thou wilt find strength from Him, and find Him to be a God at hand, a present help in the time of trouble and need.

149 To make life loving, consecrated. Eph. III, 18, 19
If the experience of the indwelling Christ is possible.
That it is in us is the fact Jno. XV
And it is to be our richly & consciously experienced fact.
We call it mysticism does not deter us. Christ is in us. "A form of religion being activity in favoured upon spiritual experience not discriminated or tested & systematized in thought.
Mysticism - Rationalism represent opposite poles of theology. Rationalism regarding the reason as the highest faculty of man & the sole arbiter in all matters of religious doctrine; mysticism on the other hand declaring that spiritual truth can [illegible]

apprehended by the logical faculty nor adequately expressed in terms of the understanding." Christ. Ch.

But this not acceptable. Evangelical mysticism is rational, historical. Maclaren's address in Synod Hall, Edin. Oct. 9. 1901 as Pres. of the Bapt. Union on "Evang. Mysticism" "There is a Dante & Wordsworth mysticism which enters into lofty vision of man & of the world & which is at the very heart of Christ. For the central principle of mysticism, rightly understood is simply the direct communion of the human with the divine Spirit, as the diffusion of life from Christ in man is not less real than the permeation of the lower vegetable life thro' the innumerable wood."

Paul was mystic Phil. I. 21 And as Christ. is. And all his life. Of Epa. Barnaby the Stoics - "his very strength was bended after God.

5. These two truths together make up the full, real life. They interdependent. The ground of Christ. work in us is Christ's work for us. Christ's work in us is the evidence of Christ's work for us. And the deep life which these truths nourish is practical to life. Its regularity. Gal. II. 21. Its moral discipline Col. III. 1-5 1 Cor. VI. 15-20. And its fruitfulness in energy and work Col. I. 29 "Life is the root of work - the inner life is to bring life to bear on environment must rather begin in the Ref. of God - be fed from the upper springs." - Newman

Gal. V. 1, 13. Paul the Apostle to the Freedom & Paul the Apostle of Liberty. Cf. Kierkegaard - "a striking corpse"

The precise form of the issue here is gone for us today. But Paul's idea of freedom was not limited to liberty from the load of Jewish ceremonialism. It included the elements of which we are most consciously in need.

1. Freedom from fear - of men, of ever, of events
   I Co. IV. 3 Acts XX. 22 f Phil. I. (6) III. 5. Acts 26. 5
2. Freedom from the inner dimension & strife. Really first Legion.
3. From Selfishness & ignorance of knowledge & obedience as to rights & duty. A man free for service of any & all.

This liberty of Paul's comes the liberty wherewith Christ had set him free

Freedom the central fact of Christ's life & character & work. At one with God. Cf. Isaiah. L. IV. 18.

Jesus' word. Jn VIII. 31 f. Christ & Gandhi's View. St. Francis

Knowledge does not make man free. Hard. Stand. Christ in "Christ & Culture"

"Come great Tribunes Come" - our cry.

The great issue of our modern world & its life and man are seeking here dependent freedom as on Christ. Einstein. Coulson. Mortlock. J. "Not for Sale"

Three Aspects

1. The right of religious liberty.
The basis of our common rights. The Bible & R.
What is it? Opinion. Propagation. Worship
(private & public) Association. Property.
Education. Oregon. Utah. Supreme Court
Sample "Dogmatic Faith & Human Freedom"

2. Freedom of personality, of the human spirit.
(1) From envy & foolish & weakening restraints
The Phar. criticism of Jesus. Sabbath teachings on
Ease with which one goes too far
Freedom is not freedom from law but the law of liberty
law of liberty. Epictetus. Bonhoeffer "Free to obey"
(2) From the bondage of sin & habit & inner conflict
"Deacon". II Cor. III, 17 From form personality
"Peace, be still". The modern moral Legion

3. Freedom of faith - from fear. "The Conquest of Fear".
Fear. Crime. Poverty. If we follow Christ
Science no deliverer to Prof. Grant. The curse
of air planes. Bacteriologist fear. Envy. Hate
But all these emphasis on freedom from what right is
only partial - Freedom from only in order to
freedom for. - J. H. Randall.
The U.S. & Lenin. Oh let the letting torrents of the person into
spring. Called to liberty. "Not sin free." Org bondage
Wordsworth on Samuel Rowlandson

Gal. V. 1 True freedom in obedience to law

A meditation in Kagoin on March 11th, 1922

1 The precise literal meaning of Paul's words is dear to us – the tyranny of the ceremonial law. And our temper rejoices in his assertion of freedom from legal bondage. – the Mac Pherson. The Pleroper. Preparation. Vere liberi. Christ set. We embrace the case. Be free. Be quit of bondage to law.

But there are different sorts of law. And we misread Paul if we think that he is the advocate of the liberty of lawlessness. He protested to the end against bondage of the human spirit to law of every sort, – ceremonial. But he knew that its obedience to moral & spiritual law was the real & only freedom.

The bondage which we endure & experience in the bondage of disobeyed law. – the bondage of the drunkard, thief, criminal "Prisoners hearken". "The laws of life".

Or the bondage to laws which are not right – not conformed to truth. – e.g. Economic "laws". i.e. to God's character seen in O.T.

Thus idea of freedom in obedience to true law – and of true law as the expression of God's character seen in the O.T.

The 119th Psalm. the glorification of S. v. 45

3. We are on the wrong track if in our modern revolt from the authority of an absolute moral & spiritual standard we seek to avoid liberty. Liberty is to be found in obedience to such a standard.

2 and and.

(1) Such obedience gives us freedom in its lowest form, i.e. freedom from the fear of reprisal.

"The Mirror" both "The Glass of Fashion" & "Pearl

Burroughs. "My Boyhood". Hogben Jones was his father's above all "When you deal with material only to square deal" worth while. How the Lord's for the indomitable points in your structure, the weak places in your foundations the defective material in your building."

Christ's". & Mr. Pharisees' mean scoundrels. Are to face another Caty. Gardiners' Prophets. Priests & Kings." All these rangings & strutting & judging! We want a freedom from all fear & Rock judgment. The story on Gladstone & fallen women in "The Ghost" & the Wellington scandal. "Oh God grant here in Christ Jesus keep the light to move those who channel."

(2) Prove weakness & inequality. "Can't." "Great Manhood". Cousin." Yes I said. I have always done that way."

(3) The freedom of good habit & accustomed power. The law of habitude - the automatic & natural observance of law. Happy, spontaneous righteousness. Jas. i. 25. ii. 12. The law of those who do to order & from the inside

(4) This is just the principle of right character. The modern scientific method of law - how things do act. Freedom in the automatic action of right character doing righteousness.

4. But is such a freedom attainable for us.

(1) Are there any such absolute standards? Non Republic - Yes the mind of Christ.

(2) Can we know them? Yes. The mind of Christ. If any judge Gospel's idea that the Gospel is dark - the mystic

(3) Can we comply with them? Can we be free? Romans - Gift the power of Christ. II Cor. iii. 17

5. I don't that St. Paul's aims dead - but not so - I is here in the claiming, sacerdotal & sacramental religion. But the question seems in the social one. Have we or have we not this social freedom by the conformity of our social & economic life to the law of Christ?

Channing "Spiritual Freedom"

I call that mind free which masters the senses, which protects itself against animal appetites, which contemns pleasure & pain in comparison with its own energy, which penetrates beneath the body & recognizes its own reality and greatness, which passes life not in asking what it shall eat & drink but in hungering, thirsting & seeking after righteousness ...

I call that mind free which is not fearfully framed by outward circumstances, which is not swept away by the torrent of events, which is not the creature of accidental impulse, but which binds events to its own improvement & acts from an inward spring, from immutable principles which it has deliberately espoused.

I call that mind free which protects itself against the usurpations of society, which does not bow to human opinion, which feels itself accountable to a higher tribunal than men's, which respects a higher law than fashion, which respects itself too much to be the slave

or tool of the many or the few.

I call that mind free which, through confidence in God & in the power of virtue, has cast off all fear but that of doing wrong, which no menace or peril can enthrall, which is calm in the midst of tumults & possesses itself tho' all else be lost...

I call that mind free which is jealous of its own freedom, which guards itself from being merged in others, which guards its empire over itself as nobler than the empire of the world.

In fine I call that mind free which conscious of its dignity, built God's confidence in his presence by J.C., devotes itself faithfully to the unfolding of all its powers, which passes the bounds of time & death, which hopes to advance forever, & which finds inextinguishable power, both for action & suffering, in the prospect of immortality."

"Freedom is not general but specific and determinate: it is release from one kind of bondage the better to assume the yoke of another. It can never mean the escape from all obligation. Freedoms and obligations are both correlative and plural and each is at once a freedom from this and a submission to that. Knowledge itself is both an emancipation and an exchange of bondages; it frees us from the slavery of ignorance for the service of the conditions of responsibility of knowing" J. H. Randall Jr. on "The Paradox of Intellectual Freedom" in ΦBK magazine Hist. V. Vol. Winter 1939-40

Channing.

Morley on contrast of Gladstone and Bismarck. – "the principle of popular rights of free government, of settled law of nations into contact with the principle of force, of reason of state, of blood and iron" II. 322 In 1870

"The immediate purpose with which Italians & Germans effected the great change in the European constitution was unity, not liberty. They constructed not securities but forces. Machiavelli's time had come" Acton

"You are always talking to me of your principles. As if your public law were anything to me; I do not know what it means. What do you suppose, that all your franchisements & your theories signify to me?" Alexander I to Talleyrand.

"A door clanks loose; the gust beats by;
The chairs stand plain about;
Upon the curving mantel high
The carved heads stand out.
The maids go down to brew and bake,
And on the dark stair make
A clatter, sudden, shrill—
Lord, here am I,
Clear of the night, and ready for thy will."

A Happy Life.

How happy is he born and taught
That serveth not another's will;
Whose armor is his honest thought,
And simple truth his utmost skill!

Whose passions not his master's are
Whose soul is still prepared for death,
Not tied unto the world with care
Or public fame or private breath.

Who envies none that chance doth raise,
Or vice; who never understood
How deepest wounds are given by praise,
Nor rules of state, but rules of good.

Who hath his life from rumors freed;
Whose conscience is his strong retreat;
Whose state can neither flatterers feed,
Nor ruin make accusers great.

This man is freed from servile bands,
Or hope to rise, or fear to fall;
Lord of himself, though not of lands,
And having nothing, yet hath all.

—*George Herbert*

Graduated U of C Chicago. Prof. of Physiology to 100 teachers scientific, individual, social. Albion Small. "Science refuses from. 12, 38. "He created the scientific spirit with such progress as civilization has made in the direction of intelligent behavior." added

that pure science alone could assure the future of the present confused social system."

Mr Osborne. Rep Sun. May 25, 1930 "Regardless of the outcome of the present battle, even of the present war, we of Western civilization and the defeated nations are too brave or too resourceful an ideally, and a more powerful force (than the Nazi religion). The spiritual force that created our civilization arose Christ." Complacence gets inactivity but does it so an only hope

The Holy Spirit. Gal. V. 25

The two greatest truths yet held the most neglected in Christ. thought and life today

1. The Resurrection

Its place in the early Church. Our Jesus. exp

Its relation to former & the N.T. 1920

Acts II. 33 Rom. XV. 13 19. Eph. III. 16; 5 Thess. I. 5

2. The Holy Spirit – Rom. I. 4

In the N.T. Church – in thought and experience

1. He wove the great experience. He filled their lives

The room for other interests & controls

Acts. II. 4; IV. 8; VI. 3, 5; 5 3; XI. 24; XIII. 9. 52

Gal. V. 16. 25

2. He wove their teaches

L XII. 12 Pro XIV 26 Acts XV 28. I Co. II. 13

3. He wove their leaders and guide

G XVI 6: XIII. 4: XXI. 11; XX. 23 Gal. V. 18

4. He wove their comfort, hope, joy. G IX. 31

R XIV, 17; 5 Th. I. 6: Rom. V, 5

These were passages about them and then

Their bodies the temples I Co. VI. 19. Guard

Rom. VIII. 9. Eph. II. 22

The mission & recall power and the wonder of XIII. 2

Not given until & wove glorifier & VII. 39

But our concern is with the place in our lives and work today. What is it? The same as then

1. Do give power the first place

Worship Cor – 3 Ex Wonder. Consecrating. Obey. Confession

But even when we are orthodox, do we give
Jesus the right place
Ignorance of his Conquest Pompey.

2. To lead us to his relinquish and convey from
false ones. Gal. I. Gal. VI. 8-9
Numbers. Publicity. Organization Money
£13 2/6
Ex. - Outlet - Temple

3. To give us doctrine hope.
Rom. XV. 13. Gal. V. 5

4. The Spirit and progress.
Show the test of reality as in Corinth
Gal. VI. 18. Jude. 20. Rom VIII. 26

5. The Spirit and liberty II Cor III. 17
We have been in bondage to fear. Inquisition
But a great freedom where the Spirit is
Rom. VIII. 14

"Spirit of God descend upon my heart
Wean it from earth, through all its pulses move
Stoop to its weakness mighty as thou art
And make me know thou art indeed I am love

Gal VI. 7.8. Sowing and Reaping

1. God is not mocked
   The amount of deception in the world of ourselves, of others. By nature. Greeks. Jews of our country. Constant by elected. 'detectives'
   But God never deceived. He knows man. J. II. 24.25. Hab. IV. 13 & Sam. XII. 7. But Paul is not speaking of this outward life. He just creates for the future. Hab. VII. 14. He has of knowledge & of judgment

2. Every man must reap
   The seed disappears on the water, in the ground but the harvest sure.
   Draining fields on this assumption
   Great crops sure.
   We may think that we can escape the law. Jeremiah XII. 14
   Sowing the seed by the daylight fair
   Sowing the seed by the moonlight dim
   Sowing the seed by the fading light
   Sowing the seed in the solemn night
   What shall the harvest be?
   Sown in the darkness or sown in the light
   Sown in our weakness or sown in our might
   Gathered in time or eternity
   Sure, oh sure, will the harvest be.

3. We must reap the same kind we sow. Always.
   "What which we sow, that which we reap must be of the same kind."
   This was the primeval law. Gen. I. 11, 12

It is the law of life still. "Each after its kind"
Jas. III. 11, 12. Matt. VII. 16-20. Seeds during such
as other. Samuel - "moves eye." Colossians Sower from
Christ - Christ. James - tares. Matt. XIII. 25-27
A just & right law for a law.
"A wonderful thing is a seed"
The one thing deathless forever
The one thing changeless, utterly true
Forever old & forever new
And fickle & faithless never
Plant blessings & blessings will bloom
Plant hate & hate will grow
For we reap today, tomorrow what today
The blossom that proves what sort of a thing
Is the seed the seed that you sow
There is time for good seed
Fables as a boy studying them, & spinning tops
Sermon. Elephant boy, on his back, stars, tracks on string
Machinery of his which elephant
Robert Carter this big book
Livingstone his studies & search for spiritual
And time for evil seed
Jacob's deceit of Esau & deceived Esau & his children
David's murder of Uriah & the murder of Absalom
Aaron Burr
Drink in body, mind & soul. Hughes' Red Lamp
Sermon & music
We can leave men. Comfort that God never lies

law - as the sowing, so the reaping.
Sowing the seed of a lingering pain
Sowing the seed of a unmoderated brain
Sowing the seed of a tarnished name
Sowing the seed of eternal shame.
What shall the harvest be
Down in the darkness or down in the light
Down in our weakness or down in our might
Yesterday in time or eternity
Days of sun, weeks the harvest be.

14. Every man reaps more than he sowed
Yet is what man does for his nature let they
seem to forget it is a moral law as well
A single bean in its 3 years crop, ad. amount to 43
(6) Potatoes. In 1890, one seed of corn multiplied pro-
duce enough to fill marketed for a year a half
So in life - ad - habit - character - destiny
Fit behaved - Our own book could testified. Rey. the
backward counted 2000 grains of corn on a
plant from one seed; 4000 strawberry, 32000
from one puffy, 36000 tobacco. The measure the
stock. The trigger the crop "Crisis Wheeler
Acts of in life. Smoking Great Cancer. Cable
Betting. Irish (Al. Cr. P.) Dracon. Letter life
Luncheon story. Stone VIII. 7. "Wild Oats"
Joost Billings - Boys. of fifty Grant a sure
crop of a big year sow wild oats. So
Ruskin on "Gray" at Goodrich Royal Int. Gran

No exact statement: the power of evil seed
Carnal are - Wrath, Mother & Guiltiness.
And good seed also produce more. God
divides. Clean, boys, just on one side.

5. Every one of you is sowing a small seed
This fixes truth, not mine or mand
You may object
1. Only a little thing no harm. Seeds small.
2. I am not sowing mine. Some day
3. You are too principled. I'm not afraid
4. Just once can't matter

What are you sowing?
Or some are sowing the seeds of pain
Of late remorse & a saddened brain
And the storm shall fall & the sun shall wane
Ere they reap the weeds from the soil again
Dark curse the harvest be.

You say there is escape?
If here, not there II Cor. V. 10
But no escape. Read Prov. XI. 18. Prov. Job V. 22
Bad. Job. VI. 8, Rom. VI. 23.

What shall I do? God is ready to sow Isa. 55. 1-3.
Sower Divine sow the good seed in me, seed for eternity
Dig a rough barren soil, get lazy, they care & tire.
Make it a fruitful field, an hundred fold to yield
Sower Divine, plow up this heart of mine

Ruskin. "And never remember, you soldier youths who are thus in all ways the hope of your country, or never be if she have any hope: remember that your fitness for all future trust depends upon what you are now. The good soldier in his old age was ever careless or indolent in his youth. I challenge you in all history to find a record of a good soldier who was not grave & earnest in his youth. And in general I have no patience with people who talk about the thoughtlessness of youth indulgently. I had infinitely rather hear of thoughtless old age, the indulgence due to that when a man has done his work and nothing can any way be materially altered in his fate let him forget his toil and jest with his fate if he will, but what excuse can you find for carelessness of thought at the very time when every crisis of future fortune hangs on your decisions! When the career of all his days depends on the decision of a moment! A youth thoughtless, when his every act is a foundation stone of future conduct & every emotion a fountain of life or death! Be thoughtless in any other place rather than here, for indeed there is only one place where a man may be nobly thoughtless: his deathbed, he thinking should ever be left to be done there."

Eph. I, 18 The Believing Heart.

I wish to speak of the importance of our keeping, of our having it, and of our regaining, if we have lost it, what might be described as the believing heart.

The significance of the changed translation.

Truth to the original. Cf. Westcott on Luke 7.50, 19

Illustration of the change of thought on the relation of our life.

Stephen or Buckle's enlarged conception of man not as a truth, a reasoning unit but as a free person in politics.

So in all reform. Bismarck or Stephen & Andrew.

The immense enrichment of life to the thinking. Jesus

Are our eyes of our hearts enlightened?

1. My point the believing heart is indispensable for the discovery of truth.

I do not say that it leads to all truth. I do say that all truth contrast to. The best & highest truth thunders in Calvin-Cairns.

There is Dempster's thought "If air clear faith had fallen asleep."

Jer. XXI. The dawn fade & air. The sins "I in the heart" So today I Christ appeared to me.

So in all life & art. Difference in a. equally for minor.

Men reasoning themselves away from truth. Charlotte.

So we know in the Supernatural in "Perfect Peace."

There is only children can see such dear judgm. Both Morrison

Our hearts know a thousand things we can never reason about.

Are discern. Pascal "The heart has reasons"

Our moral instincts & hers of sense & our reasonings have the element of doubt & speculation

The great reader & discerner. Bouillard's Pensées

2. The believing heart is essential to living a consistent & real life.

Are here by faith "There is no unbelief" - Nathanielsky

We can argue or infidelity on grounds of its inconsistency

And the evidence of a real life too
The forces, motives, incentives can not the results
Grace Chapman. "Do thing I know, Now I see."
I do not mean the evidence heard. I believe the most
evidence is the believing
Correspondence with Dr. Meanson
Electricity! Reason! G. Van Otterman's letter
to Richard Jeffries "Life of My Heart."
3. If in the believing heart there that makes it possible for
man to find the will of God.
Not a proof demonstrable by syllogism but an attitude
discernable only to sympathy
Hobbs with XXXX Podden. Drummond "Can you have a
friend?"
George Muller's reason
Do you want to know God's will?
4. The believing heart holds the great secrets of life
Confidence - strength - hidden Gain. Joy →
The love that prevails. Assurance on the heart. No
Devil's mortgage. - Peace.
Have we lost it - the child's heart?
What other been conquerors!
"Upon the which I stand"
O let it not go today
Can it hold a in open our hearts to the divine
in others as believers.

NO UNBELIEF

There is no unbelief!
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
He trusts in God.

Whoever says, when clouds are in the sky,
"Be patient, heart, light breaketh by and by,"
Trusts the Most High.

Whoever sees, 'neath winter's field of snow,
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

Whoever says "to-morrow," "the unknown,"
"The future"—trusts unto that Power alone
He dares disown.

The heart that looks on when the eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief:
And still by day and night, unconsciously,
The heart lives by the faith the lips decry,
God knowth why.

Detroit Free Press 1881 by Mrs Lizzie York Case

WHEN I HEARD THE LEARN'D ASTRONOMER.

When I heard the learn'd astronomer,
When the proofs, the figures, were ranged in columns before me,
When I was shown the charts and diagrams, to add, divide, and
measure them,
When I sitting heard the astronomer where he lectured with much
applause in the lecture-room,
How soon unaccountable I became tired and sick,
Till rising and gliding out I wander'd off by myself,
In the mystical moist night-air, and from time to time,
Look'd up in perfect silence at the stars.

The night has a thousand eyes
And the day but one
Yet the light of the bright world dies
With the dying sun
The mind has a thousand eyes
And the heart but one
Yet the light of a whole life dies
When love is done - Boundless on

Dan Sturmis lecture on Rich. Jeffries "Story of My Heart"

Dim woodlands made him wiser far
Than those who thresh their barren thought
With flails of knowledge dearly bought
Till all his soul shone like a star
That flames at fringe of Heaven's bar
Where breaks the surf of space unseen
Against Hope's veil that lies between
Love's future and the woes that are.

His soul saw through the weary years
Past war-bell's chimes and poor men's tears
That day when time shall bring to berth
By many a heart whose hope seems vain
And many a fight when love slays pain
True freedom, come to reign on earth.

"Tell him in deeds not words.
Love knows all that masonry.
Be thou so fine of soul
He first must wonder & next divine
the indwelling God.
Be thy love so quick & large
That he must dream thou hast
some secret way to heaven.
To thy Gospel. act heroic eloquence.
~~Thus~~ Look at him so gently in
his weariness
That he shall see thy face more
angel like with every dawn.
Thus shall we both be saint
One, with this wonderful secret
One, with Love's sweet conjecture."

(Quoted from memory.)

"The very word 'superficial' is founded on a fundamental mistake about life, the idea that second thoughts are best. The superficial impression of the world is by far the deepest. What we really feel, naturally and casually, about the look of skies and trees and the face of friends, that, and that alone, will almost certainly remain our vital philosophy till our dying day."—G. K. CHESTERTON in *Twelve Types*.

In answer to the question how to find out God's will? Prof. Drummond read the following from the fly-leaf of his Testament.

"First, pray; Second, think; Third, talk to wise people, but don't regard their judgement as final. Fourth, beware of the objection of your own will, but don't be too much afraid of it. God never unnecessarily thwarts a man's nature and likings—it is a mistake to think that His will is always in the line of the disagreeable. Fifth, meanwhile, do the next thing—for doing God's will in small things is the best preparation for doing it in great things. Sixth, when decision and action are necessary, go ahead. Seventh, you will probably not find out till afterwards, perhaps long afterwards, that you have been led at all."

The Heart at Rest.—There is a story of a Swiss martyr, who, on the day of his execution (he was burned at the stake), just before the fire was kindled, craved permission to say a word to the judge who had condemned him. In the presence of all the people he addressed him thus: "Sir, I have but one last request to make, and it is that you will now approach, and place your hand first upon my heart and then upon your own, and tell this multitude which of the two beats more violently." It need not be said that the judge dared not fulfil the request, for he saw in the heroic martyr a calm tranquillity of soul to which he himself was a stranger. God help us to keep our hearts with all diligence, full and pure and transparent and tranquil, that from them, as from a clear mountain spring, there may issue influences of health and benediction to gladden our own lives and bless all around us!—*Dr. Thain Davidson.*

The New York *Nation* discusses Mr. Birrell's attitude to religion as shown in his last volume. The *Nation* says: Certainly no one can read the essays entitled "The Christian Evidences," and "What, Then, Did Happen at the Reformation?" without feeling that Mr. Birrell is a sincere mystic. For, if these essays signify anything, it is that their author is more than half convinced of the truth of the doctrine of Transubstantiation. The "tinkle of that bell" is "a sound carrying with it a richer freight of religious association than any other sound or incident of Christian worship." To a mind in this state, the Christian evidences, or Christian apologetics, constitute a dreary section of literature. "Paleyism is as dead as Queen Anne." Substitute "atmosphere" for "evidence," and Mr. Birrell is more at ease. To deny the existence of atmosphere in the realm of thought is "proof of blunted susceptibilities." British Weekly, Jan. 16, '02

Bk Cellar Dec. 19/01.

(4) Religion generally begins to dawn on the soul, first of all, as light. Beecher confessed that his earliest childish idea of Christ, as far back as he could remember, was "the thought of something bright." Often, like the Magi, we do not see Christ Himself at first. But through our gloom and confusion, we can all discern some ray and glimmer of goodness, piercing to us where we are, and beckoning us to something better than we have gained as yet. There is Divine guidance and authority in such a star beam. The man who says, "Lead, kindly light," and follows that ideal shining, has turned his feet from the outer darkness, and set his face towards the perfect day.

Eph. II. 14. Unity

The one central word of the different religions. Reciprocity. Islam. Nirvana, Karma. Unity. "My peace"

This the central note in our Lord's life. It was an inward harmony. A unity with God. A centre for human unity. "I if I be lifted up" Jno. XVII. The Lord's Prayer

1 Christianity is a message of unity to the individual

(1) It stirs the strife between the lower & the higher self. - Christ is the deepest fact of life to us - the very sign of life. Paul. Rom. When Boanerges, the great Fund. preacher, probed Luke XIV Crucifixion with Paul's words to cried. "Ah, those two men I know them well. I find them both in me" B. answered. "It is already something to know them. Live but it is not enough. One of them must die."

The peace which comes of God, passing all understanding 606

(2) It unifies the personality - body, mind & spirit. I Thess. V. 23

(3) It gives man a unique purpose & law. God's will. Man's knowledge too limited to guide his life. We can see two steps ahead & calculate consequences. And even if we see the effects & variable. God's perfect will. Ps. 86: 11 Matthew. Lepers.

(4) It possesses the man with a new & harmonizing life. Only work the power of life change or creation. Can do it.

2. Christianity is a message of unity between the individual & God.

This was its secret. Tarsus & Damascus II Cor. V. 19, 20

(1) It assures man of forgiveness and takes away the dread of unforgiven sin. Jer. Remember it. Death Cross - I.

(2) It brings man's whole being, thought, purpose, aims into accord with God. Gal. II. 20. "It is God that worketh in us."

(3) It does not destroy in a man responsibility in doing this - as Buddhism & Buddhism do but opens the joy of a conscious personal communion. "I & my Father are two" "Or as" Only religion that does this

3 Christianity is a message of unity between man & man

(1) Jesus established a brotherhood of living men. Jarrow. The New Covenant Heb. Nehemiah 26

(2) The early Church was such a fellowship. Barrie Author.
A Trades Union for the Monasticism later.
(3) It consciously faced the great decision - Ecc. 1000 years.
Col. III. 11.
(4) And accepted a deep & divine unity in humanity in God
& Gn. XV. 28. Col. I, 17-20 Eph. 2, 10
(5) And trained together age & generation. It preached a thread in history. Unity, each part. Heb XI. & 0. XIII. 1. This is the truth after which Christ transmigration in feeling.
This vision & message & inclination of Christ. The great issues of the world today. power wanted to bridge chasms & unite mankind
Consider the broad fact. Gb. Gen. Ed. Japan Armaments. Race
The need of what Christ can do.
How does Christ. propose to do it.
1. By its ideas
(1) The thought of God & unity & unity. The one Father.
(2) The idea of man - the unity of his race & the universality of his need.
The one blood - Christ on blood. In Him a life provided in
(3) The immortality of Christ. Not even but Christ with the Cross
(4) By the ideal of duty & service & right & privilege. The
etc. of to bear the cross as brute rec. The Chairman at Edinburgh. "Life not a burden. Their my brother."
2. But not by its ideas only also by its power
Even observers testify. Ohio. Kansas City. In Ser
relation with Canada. Mr Donald's point about the 4000 mile unfortified frontier. But it is not too much to
that have it. It is Christ.
Only Christ can
Bishop Gilson at Oxford after Africa.
Churches can't do it. Be the Backbone Christ
The Chr. tri are absolutely the only tri that are keeping today
"Crown Him Lord of all" "All hail the power"
"Let every kindred, every tribe

Eph. III 17. That Christ may dwell in your hearts

1. 2 will be our common desire to turn our thoughts this first Sunday of the year to the most central & vital thing.

2. That will not be the past. Paul Phil. III. "Bunsen" Perhaps we are too ready to forget the past today. The Fourth Revival at Evanston! The lessons of the last decade do seem forgot.

3. But something more important than the past or even the future that is the Christ, principle which binds them together & gives them a meaning. The Christ. view of life & time in Christ. Col. I, 17. This is the Christ. philosophy of history. And also the Christ. principle of conduct & hopes. Gal. II. 20, Col. III 4. Phil. I. 21, Deut.

4. But even this promise Christ? Are not the Synoptics open from all such ideas? We have seen that given reason for that view. No idea of the religious person, about power.

(1.) The Synoptics cannot not the point Christ. to minister. Pentecost Spirit preceded them. We have such the idea in them. And in I Peter III, 15 written about 64. The Synoptics cannot of the very Church which was living on these ideas. And note esp. the critical view of Rev. which points to before days of Jesus. Note Rev. III. 20.

(2.) The idea was elemental in Christ. Christ. was not the religious of Jesus experience but the religious towards the Father in experience. The very one personalizes the Natural order in creation. The early Church had it. "Ye know in me of day". "Ye know my power." The Johannine writings which followed 70 AD state in this only the same note found in Paul's Epistles are of which preceded 58 years to date. I Jn. III. 9; V. 11, 12. The same note in Paul. Rom. VIII, 10, II Cor. XIII. 5. Gal. IV, 19 and in the Fourth Epistle. Jn. VI, 57, XV. 4.

5. Christ is the consciousness of God by, to the language of man language as its fulfilment of the prophecy of other faiths:

(1) Our knowledge comes of the mysterious religious. Think not these ideas, Angus "The Mystery Religions & Christ." The Sacramentalism - bread given for drink" "we grow above Ecstatic communion". The Liturgy of Mithras the supplicant prays "Abide with me in my soul: heaven no rest" "that I may be initiated, that the Holy Spirit may breathe within me" Ra that cries "I am the, then art I."

Enthusiasm - other terms. the immediate inspiration or rapture - identifying of the soul, the personality, by the deity - "full of God"

These anticipations do not derogate from Christ's Coming

Search on "The Basis of the Mysteries"

(2) One of other religions today. Judge Gough on "Eastern".

6. But there are many who hold Christ but there - but in one only manifestation. They accept our ideas. Opinion not translated into history only Christ Jesus. Christ = mind the instrument but the indwelling idea in it. Christ in our incarnate = knowing, loving, feeling.

7 Do you, good God Christ, in your minds there
In in knowing. I in the spirit of love
I in feeling. Eph. III. 16. Jos Leach.

8. But is this a psychological possibility? Can Christ dwell in us? No modern Christ, in him, of it is the case. But how can we know that it is the, not a mere subjective illusion? By its rich moral fruitage. By its living personness - its reality in spite of us. Rooted in love. Hope of glory.

9. Massey "Christ an a spiritual regulator", "No Christ. He and I
MacLaren - Jesus Mysticism - "Christ lives in me"

Letter from Jos Cook, Oct. 29, 1925. "I have learned so much in many ways the last several years - I have gradually awakened to the wonderful possibility of realizing the fact that Paul presents 'Christ in you, the hope of glory' as a possibility for every Christ, as the longest - for hope, the power, the master force that we need so much to day. Christ as a living power within a man - not only a crisis - however - this is what I feel we all need and it seems to me to be the only hope. The little I understand this, the little I possess it has meant more to me than I ever dreamed. Now I have a message, however crudely I can express it. I had hoped that it might be Gods will for us to return to Persia, but I have tried to understand that God has a plan for us and only if it is this plan for us to go, do I want to go. All men are doing God and serving anywhere in service to God. I am terribly anxious to serve where I can be of the greatest value. The book by Dr. Tisher which you so kindly sent to me in 1918 was the book which opened my eyes to the idea of Christ living in a man - literally a possibility."

"You are the quiet at the end of day,
You are the peace no storms may ever mar,
You are the light that cannot fade away -
Lost to the faith in darkness, you the star.
Once as a dream that youth has held unreal,
Now as a dream more real than all things look;
You only - yet the symbol, the deal
Of dreams eternal that shall come through you."

Ephesians IV 13. "A full grown man."

The Christian ideal of character a manhood in distinction. It aims at nothing less than the incorporation of the Christ-ideal of the character of God in human life. It is very interesting to compare this with other ideals. The Holy man of Buddha. Mohammed. Buddha. How different - complete, pure, moral, complete. The test - Matt V & 8. I Thess V. 23. Col. 2, 2 & 8

This ideal by the very nature cannot be dictated or recorded. 1. It is an ideal is unattainable. Can be doubt exists as we find with athletic, achievement acts > character. It isn't a matter of counts & measurable accomplishment. The 100 yds. dash. It is a character growth & pursuit. 2. It is very serious in a moral phase which requires public praise & reward. 3. It belongs to that range of things which are non competitive "The best mother." "The truest friend"

All the things have difficult & complicated are seen in presented in the school. Instrument of the "Genuine Intercollegiate Memorial." Difficult to award. Cost a treasure than but of the moral discernment & character of the school as it knows it exists at present & it

And yet how hard, for the seen is a simple & sound one. Prospect 1. Effort rather than success. 2. The ideal of manhood & character > fourth

And the sense of a lost time we are always making - the test of our ability to discern the real moral worker. The best instrument of this has always met their test. My question in 1918.

What is proposed as the basis of judgment, accordingly, is in how with our moral instincts when we let them act purely & honestly, reflect. Let us look at the proposed basis in their spirit. Are we to that life demands just such a standard of us: so that the award exists simply indicate that the man is seriously set on getting himself ready for life. That exists in the difficulty - to detect our other to measure exists the doing correctly just these things. And life judges I may say

1. Scholarship.

That measures that is a school.

And in school work is we to learn to do our best, hard tasks fast, freely, unfaltering. So to be ready to do them in life

2. Character - Guiding

Not it is the effort not the product that is emphasized - not what we are, but what we strive for.

Moral integrity - Nature a Celestial Cultivating

Gray's Prophecies. Goethe. Dr. Spence - "Little Behind Hand."

Dominion's Courage. Channington's renunciation.

3. Athletics.

Not first but third. Here but in its right place.

And the right question - "Got a Man's Recordy & Improvement."

Jesus "He let his foes." Rev Frank Bowers

4. Extra - curriculum activities. Self-control & progress again.

Gardiner to Bisio. Self Control to be interpreted not only as Self Restraint but also as Self-denying an

II Not Manly, Effort only. Also Service.

To the School - Athletics. Purpose, Loyalty, Fidelity

To friends - Unselfishness, Sociability, Cheerfulness, Assistance.

1. Others as well as self.

Bishop Smith on Adolph "I think he could make an admirable man for the Russian priest because he is a true Artist, because he has unusual intellectual ability, because he is a strong young man, not afraid of difficulties and because he lives for others."

2. Others more than self.

Harbori Mother & Armenian Student in Smyrna.

3. Self for others in life & death

The monument in Boston to Robert Gould Shaw.

You will note that Religion is not included. It could not let stay in as I said at the outset but in conclusion it is indispensable.

1. Contrast it makes a man equal to a God.

2. Contrast it makes God not to be just a man. Christ's brotherhood

3. Contrast it gives us supernatural powers. Christmas Lectures

All this is in the Olive School motto - "Whatever things are true".

Who are they handed to him by God! Is because this principle

Jennie Petteewith Memorial estab. Stiles School 1915 Basis of award. I Manly Effort 1. Scholarship - Progress. Industry. Honesty 2. Character building. Truthfulness. Cleanliness. Reverence. Faithfulness. Charity. 3. Athletics. Spt. Sportsmanship. Improvement 4. Extra-curriculum activities. Self control. Progress II Service. 1. School. Humility. Purpose. Loyalty. Fidelity 2. Friends. Unselfishness. Dependability. Cheerfulness. Assistance

My Question in 1911. I. What do you believe to be the four chief weaknesses of the men of your acquaintance? 1. Selfishness - Lack of consideration for others. 2. Lack of initiative. Don't assign their responsibility. 3. Diplomatic hypocrisy. Don't live up to their principles. 4. Lack of purpose & subsequently lack of will. II What do you regard as the four greatest and most dangerous temptations to which young men are exposed? 1. Impurity. Thought & acts. 2. Drink. 3. Dissatisfaction & results therefrom 4. Cheating. III What are the ambitions or dominating desires which the men whom you know actually have? 1. Popularity. 2. Self-comfort. 3. Good reputation. 4. Power. IV What would you regard as the true ambitions & ideals for the highest type of man? 1. Purity - Integrity. 2. Self-service. 3. Unselfishness 4. To reach perfection. V What do you regard as the strongest elements of character in the highest manhood, & in other words, what do you think are the most admirable qualities? 1. Cheerfulness 2. Will power. 3. Courage. 4. Straightforwardness.

"Lose this day loitering - 'twill be the same story
Tomorrow - and the next more dilatory;
Then indecision brings its own delays,
And days are lost lamenting over lost days.
Are you in earnest? Seize this very minute -
What you can do, or dream you can, begin it.
Courage has genius, power and magic in it.
Only engage and then the mind grows heated -
Begin it, and the work will be completed"

Faust.

Armenian boy's answer at Smyrna to Harlow's question.
"Is it ever right to work beyond one's physical powers, to wreck one's health deliberately in service of others?" Ans. "What did Jesus do? He helped the needy, the poor. He educated the ignorant. He cured those who suffered by some disease. He consoled those who were miserable and disappointed. So he did all that he might do for a people at last when needed he lay down his life. And what is Christ? Is not it the religion of love, the religion of unselfishness, the religion of self sacrifice? We separate ourselves from the community & consider to be separate individuals. The Spirit of selfishness weaves its net in our hearts. Life seems supremely precious and the supreme thing in the world. Most of us run after worldly pleasures without examining the causes of things, never stopping a second and thinking that everything is passing, that there is nothing which is permanent. that in that selfish life money circulates from hand to hand. Some of us enjoy the pleasures & most of us suffer the keenest pain. So the life passes. A generation is extinct. What is the consequence? The following generation comes to pass from the same pathway of the former one. But if we live the life of unselfishness, of love & self sacrifice, the money, all sorts of pleasures even of our life will be things which will not have much value for us. We shall consider the world to be a great family, our own family and we being a member of it shall strive to cure it of sores. What will be the consequence? That the following generation (I or we, no individuality) may live better lives."

Right in the van on the red ramparts slipping scale
With heart that beat a charge, he fell
Forward as fits a man
But the high soul burns on to light more feet
When death for noble ends makes dying sweet.

Eph. IV. 25 "We are members one of another".

From the Reformation down to our day the dominant note in the active life of thought of the age - individualism. The power. But today the emphasis is increasingly on the opposite idea - Collectivism, the Corporate relationship.

In business - Co-operation. In politics Nationalism.

In industry - the Guild system. In religion unity.

The individist thought claims solidarity as its discovery, but it is an old one. The Law of Moses & the Patriarchs before that. Act in Society - it was the dominant thought.

The O.T. "I am" because the N.T. "We in all."

The prophet of our hope Jno. XVII. - Do for XV. - The vine & the branches. Also John VI. 53f "Except ye eat the flesh"

And the body metaphor Rom. XII. 4, 5. 1 Cor XII, 12-27.

Also of Christ - Eph. V. 30

This may sound mystical and figurative but a few illustrations show how practical it is.

1. We are very closely vitally related Commercially.
   Q.A. diamonds and rubies in the Bahia district.
   Standard Oil. Peanut oil and the Boer uprising.
   The organic interdependence of the body of Credit - Lance *
2. We are all members of a racial body
   The dream & blessing of the Jew, Chinese and Negro
   Our own rich inheritance - in spite of mistakes.
3. We are known by reality of Corporate Spirit
   Yale spirit. Northfield. The Shell. Gettysburg
4. Our influence on one another is not mechanical
   an inward & an outward thing. Little boys swearing. Holding at Endover. Strong influence - on entering a room
5. Do we do closely that the body metaphor applies very really to life, the family, the School, the nation

Let us first see this in a principle. We stand in relation of having responsibility to others. As we are so do effects others. The law works both upward & downward. I Cor XII. 26

Observe some of the applications of this principle to life. "the Truth

1. In morals. In the matter of falsehood. Eph IV, 25 "of a lie"
2. In knowledge. In the matter of discovery of truth. Eph. IV, 13 Eleven a.m. no more ignorance of sin
3. In experience. In the matter of discerning love. Eph III, 18
4. In character. In the matter of achieving Christlikeness II Cor. III, 18
5. In service. In the matter of corporate power I Cor. XII, 12-17
Like a mighty army" "Brother clasps the hand of brother"

And lastly how central and supreme this principle is is shown by these facts

1. It binds together the past the present & the future. All Saints Day
The present must make the past a success Dreadnaught
The present is giving shape to the future Dreadnaught Potsdam 1911
2. It shows us the real foundation of fraternal life - in unity of interest Christ's two thoughts, and in sympathy suffering each for the other II Cor. XI. 29
3. It reveals the uselessness of the idea of leisure. All our defects & sickness are felt by others.
"Others shall
Take pattern, labor, to their heart & hand
Your thought & your heart & your "how chear."
4. It frees us from all fret and envy. Each has his own function. All serve each. Christian "My Triumph."
5. It shows us the general and practical and authorous of Church Unity
6. It lets us into the heart of the Atonement - the self-giving effort of God to remove all hindrance & deterrent and to realize the unity of the divine family, the perfecting of the life of God in man.

Edmund Burke "Society is a partnership of the living with the dead, of the past with the present & the future.

Phil. I. 6.

How to maintain a full spiritual life

The good frequency of stimulating spiritual influence

From man books experiences new view of a Bible

verse or a lesson

And yet the subsequent subsidence to the old level.

Perhaps the course for the doxology.

Illustrations of this truth in history.

Spiritual movements.

New vocabulary, terminology, views — "Then

We lacking value in a new statement

The Tolmian life. Victorians — Scott on the lower, Wordsworth

Their truth useful — but we turn to the Christ-standard

Here are the possibilities of performance. And there are aids

to stability and steadfastness. C. q. J.

1. To have the mind full of Jesus. Major Whittle. II Demetrius, 8

This earthly life. Ruskin. Imagination. Remember

This divine life above & within & coming. B. "The Coming"

"Warm about Jesus": John XV. 26, 27 J. B. M.

2. To think most on the fair side of all relations. I Jn. IV. 10

In general Effect of objects & thoughts. Kingsley Farmer.

In loving Consciousness of God. Brother Lawrence

And Foster greatness. Sanctus-Inscribe. Browning.

3. To cultivate the habit of forgiving others as God does

Phil. II. 3-8. To this hyperbole. Miss Warner. Lessing

The peace & freedom from envy of Whittier

4. To be subject solely to the judgment of the Lord.

I Cor. IV 3, 4. The Years Then. The one & only test

Chart of only in me. A Day Steps. Rotti's Lion

A Bow in the

others more than of self. Canon Kingsley well describes the selfish person who, to our mind, must be of all men most miserable. He says: "Think about yourself; about what you want, what you like, what respect people ought to pay you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose on earth, or in heaven, either."

"Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and His word?
What peaceful hours I once enjoyed
How sweet their memory still!

Oh for a closer walk with God
A calm and holy frame
A light to shine upon the road
That leads me to the Lamb!

— William Cowper

Uncle Charles Jaggar, whom Dr. Garrison & Francis called the saintliest Christ he ever knew from his slave days to the age of 85 preached 1000 times on the same text Phil. 1:23. "I don't know anything worth saying that can't be said under it"

[illegible] - [illegible] [illegible]
April [illegible]. G. Trumbull

I must try to tell you something of what has been done for me.

This summer has been the occasion of an utterly new experience in my Christian life. It is so new and so different that I am sometimes tempted to wonder whether my old life, in its meagreness and barrenness, ever was Christian. The truth is simply that in some miraculous, revolutionizing way our Saviour and Master, the Lord Jesus Christ, has given himself to me in a way that I never before knew was possible.

The experience commenced on a Sunday, August 14, when I was facing a week of daily responsibility for which I knew I was miserably, hopelessly incompetent and unfit. For a year back I had been getting hints from various sources, that there was a conception of Jesus Christ as one who wanted to take me into his own spiritual body, and who wanted to enter into my body, my mind, my soul and spirit, in a fullness and a liberalness that I did not know. On that Sunday morning I prayed at length that, if there was a conception and an experience of Christ which I did not have, God would give it to me. . .

And in his long-suffering forgiveness and love he did so. A sermon that I had with me on "To me to live is Christ," helped me greatly.

I know the meaning of that verse now. And from that hour to this, every fact and factor in my life has been different. The experience began seven weeks ago; but it has continued with unbroken and steadily increasing reality and power and clearing ever since. I do not understand it. The mystery of it deepens with every passing day. So does the victory. Christ in me has given me habitual victories, over my old besetting sins, that I never knew before. There is a mountain-height of steadily sustained fellowship with God that is of Heaven. Life is simply tingling joy. There is a new creation. Everything is changed; my prayer-life, the Bible, my Christian service, all my relationships with others, my work, everything.

Christ is able to use me as I never could let Him before. My two most intimate friends, men of my own age and long-time Christians, have had their lives so completely broken down and made over as mine was. Seven of my fellow-workers in our office have been reached by it, some as profoundly as I: it promises to

continue there -- I am praying and believing and working for this -- until our office is revolutionized for and by Christ.

Galatians 2:20 expresses my own experience better than any other one verse, but the whole of Ephesians teems with it, especially 3:14-19. "Filled unto all the fullness of God." If Paul had not said that he would not dare to think it or say it.

Praise God with me for His forgiving goodness. Ask Him that I may let Christ hold me unswervingly true not, to every use that He wants to make of me.

P.S. - No, I have no unbalanced notions about sinlessness or perfection. There are plenty of sins and failures still. But Christ has brought the fighting, even the failures, on to higher ground; the restorations after conscious failure are almost instantaneous; and the victories he keeps winning are bewildering blessed.

"What are the legitimate uses of the imagination; that is to say, of the power of perceiving with the mind things which cannot be perceived by the senses? The first and noblest use is to enable us to bring sensibly to our sight the things which are recorded as belonging to our future state or invisibly surrounding us in this. It is from us that we may imagine the cloud of witnesses in heaven and earth and see as if they were present — the souls of the righteous waiting for us; that we may conceive the great army of the inhabitants of heaven, and discern among them those whom we most desire to be with forever; that we may be able to restore fainting the memory of our first loved one, and see the chariots of fire on the mountains that girt us round; but above all, to call up the scenes and facts in which we are commanded to believe, and be present, as if in the body, at every recorded event in the history of the Redeemer."

Lordon Pamphlet. Worcester Cathedral Sermon II

More about Jesus would I know
More of His grace to others show
More of His saving fullness see
More of His love who died for me.

More about Jesus let me learn
More of His holy will discern.
Spirit of God my teacher be
Showing the things of Christ to me.

More about Jesus in His word
Holding communion with my Lord
Hearing His voice in every line
Making each faithful saying mine.

More about Jesus on His throne
Riches in glory, all His own
More of His kingdom's sure increase
More of His coming, Prince of peace.

As the marsh hen secretly builds on the strange soft land
Behold I will build me a nest on the greatness of God;
I will fly in the greatness of God as the marsh hen flies
In the freedom that falls about the wings of the marsh hen
and the skies.
By so many roads as the marsh grass sends in the sea
I will travel by me a hold of the greatness of God.

ὑπομονή = steadfastness, constancy, endurance the unswerving and unchanging mean.
31 times in the N.T.

L. XXI. 19 In your s. ye shall win your souls
Rom. V. 3 Tribulation worketh s.
" VIII. 25 then do we with s. wait for it
" XV. 5 the God of s. and consolation
Col. I. 11 Strengthened with all power unto all s.
I Th. I. 3 s. of hope in our Lord J.C.
II Th. I. 4 We glory in you for your s.
I Tim. VI. 11 follow after righteousness, love, s.
Titus II. 2 that aged men be sound in f. in l. in s.
Heb. X. 36 Ye have need of s.
" XII. 1 Let us run with s.
Jas I. 4 Let s. have her perfect work
Rev. I. 9 the kingdom & s. of J.C.
" II. 2 I know thy works, thy labor & thy s. (Eph.)
Cant I Cor. XV. 58 Different word ὑπόμενω

Metaphors, Part II
Potter. Rabbi Ben Ezra
Sculptor. Michael Angelo
Tentmaker. Paul
Weaver. Christian of Pilgrim's Way

"Jesus lover me, this I know" - rather than
"My Jesus I love thee." He hard knoweth thine
but can thy "I know thou art mine"

Brother Laurence 17th Century.

9th letter. "How can we be with Him but in thinking of Him often? And how can we often think of Him but by a holy habit which we should form of it? You will tell me that I am always saying the same thing. It is true for this is the least and easiest method I know; and we I see no other, I advise all the world to do it. We must know before we can love. In order to know God we must often think of Him; and when we come to love Him, we shall then also think of Him often, for our heart will be with our treasure. This is an argument which well deserves your consideration."

10th letter. "Pray, remember what I have recommended to you, which is, to think often on God, by day, by night, in your business, and even in your diversions. He is always near you and with you; leave Him not alone. You would think it rude to leave a friend alone who came to visit you; why, then, should God be neglected? Do not then forget Him, but think on Him

often, adore Him continually, live and die with Him; this is the glorious employment of the Christian. And a word this is our profession; if we do not know it, we must learn it."

McCheyne "Do not take up your home so much with studying your own heart as with studying Christ's heart. 'Look at yourself in Christ' looks at Christ" p. 208

Colquhoun "Treasures of Grace" p. 236. "I more both lived & work far more evangelically than I ever went to do." "I learned to live less & less in myself & on myself & more & more in and on Jesus Christ, as made of God to me all my need. I less & less looked to any of my own righteousness, or attainments, or feelings or affections but on Christ as made of God all that for me & to me. And not on Him as sensibly felt and fully possessed by me and in me, but solely and always as offered to me in the Gospel."

Phil. i, 10 'That ye may distinguish the things that differ.'

The text and the Greek – on in the margin

1. This is what Ability. i.e. – the ability to see differences.

2. This is its Responsibility

Its pretension, ignorance and disappointment. Backing to W. Cowper man 'I have just enough religion to be miserable.' Cure, have ye ears? And some other a man has made it may bring Paul's tragedy Christ "I do the better I follow the worse" Cure, read the N. 13.

This is the common objection to J. M. know the brotherhood alone. They are happier as they are.

It must be and is also the obj to popular education

3. But it is also its glory

It does develope the conscience as moral judgment. Ch. C. 2

The degree of life & power depends on knowledge of differences.

The Soldier's dreams – Hagfeet. Bluefoot. Bell up to Ocean ignorance. Jonah iv, 11

The farmer sees other direct knows diff. but. wet day, a dry, a the rye

The progress of science is an ever clarifying seeing of differences & therefore moral appreciation. Opposite depression of weather in the passage of months from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity. : Spencer's Ethics. Pattern. Defined. Sp. of individual

The marriage – contrast Elliot Shakespeare as having no human long to marriage distinction – Dan Tody. "Only a picture of an angel. You can be thinking about you like. Cabinet difference."

4. I say again that Paul was right. This is just what Ability. i.e.

But what are some of the differences it reveals. The moderate ability. The traffic ability

For morals. Acts family. Ch. the friendship. Kipling. Where the least is like the worst. Shakespeare Lear to Ch. Cor. Smith. Ch. C. 2.

For Social schools & existing orders.

Dreaming and the status of women. The evangelist. Paul. Phenomenal ability of Ability. ability developed & discovering. Cross along ability

Are in this now we wear. At least it is seen to be cross. Unchanged until Ability. Yorkshire book

As to Rational faith. Journey from Scripture only in
Scripture of proper. What difference does it make?
But the manner & method of Revelation. Appearance & fulfilment
an fulfilment — so they gained the sense. What diff.? And
they found to be fact based. Yes but that is fact
of. Law & diff. how the E. Bible history. The same Bible.
Sadducean history could not be respected. of Theologies.
As to Spiritual evidence. All religions are alike. Even of
Carlyle on Hero-worship. Mohammed.
And a great many things are to be checked now and
diff. Revelation in Economics & they took place but cont.
5. There is ground for inward self knowledge from time to time. Are I
see more discern. slightly, Are I see diff. I detect see before?
Note contrast "Discern" — about the conception. Other are inability
to know same diff. may shown an other can about in the
light other they appear Jas VIII. [Jas. II, 28. The Judgment
light being at appear. In the
Day, the fine discerning of are appearance. death are to be in
6 But up then in the unanswering of th. times have cases the Dr Anderson, th
Sa. "That ye may approve the things that are excellent"
"Does that follow as a matter of course" Ans Young Rabbi
Not with Rome. Hawthorne on American Note Book on
forge. worthless. characters. Proper the crisis.
But Paul & N.T. assumed that when Critics are a diff.
they are proper the better I Cor XII, 31 [illegible]
& their Prof of [illegible] Dr Simpson "We need [illegible]"
7. Christ also distinctness fake distinctness. Between more &
more man & man. The difference between Jesus & Speech.
fear & man. Col. III. 11. The true power of democracy Gal.
Gal. III. 28. The Gospel Teach II Cor. V. 20 Eph. II. 14 f.
More & more. "More about Jesus could I know."

I. 27, 28 II. 14-15 Psa. L. 23

Phil. I. 27 'Let your conversation be as becometh the Gospel'

The word, a wide change. contrast. Present. So then

1. The N.T. generally uses the word in its old & broadest meaning of manner of life, a living' I Pet. IV 12 Heb. XIII. 7 Peter III, 16 — I P. I, 15 or behaviour' II Cor I, 12 Acts from ἀναστρέφω & ἀνάστροφή — our turn-
back & about. f. κατάστροφή life, the turning of a city & country, order
thing comes & fundamentally must be such as becomes a citizen
Emerson - 'Your life speaks so loud I can't hear what you say.' Huxley Vocation 'Good-deed' ever
The life must meet the obligation 'Content with coming an opinion & great
And what is life becoming the Gospel.
Purity. 'Holy, holy, holy' Descent - 9.00. John IV, 12. 'America.'
Beauty. Not aesthetic but attractive. priority. Derby Cathedral
Rich - fullness of life - Thee
And what is life unbecoming. not father. life that has
Vanity & conceit in it. The 'Lucian' 'note of confidence false Brahman
Unsightly
Disharmony & discord. Ensemble
Mopping heads, with holding on life
Disfellowship & friendship.
Let us see the charity - our friendships are to be such as becomes -
And - not the standing - our turnings our decision - choice
Or to perspection & friendships

2. The N.T. uses the word in the Old Version in a second sense, however
but intensely significant. Ex here 'Behave as a citizen as becomes'
ΠΟΛΙΤΕΥΕΣΘΕ Just now - a prepossession on the higher protection, on behalf
Loyalty. Democracy. Steady, mind-determined I Pet. 7. Steady then, stay cool & pray.'
3. And of course we must take the word, thirdly, in our modern
sense. Have through that of home in N.T.
For (1) in a real sense the man is his world. Jesus = the Logos. And
Daniel VI. 'I am a man of understanding spirit.'
(2) Manner of life meets the first but in connection.
The early church realized this & plumped straight into the
conflict Eph. IV, 29 Col. III. 8. IV, 6. I P. II. 1. James Too
but straight out & hard. I, 21, 27. 'IT.'

Also if anything can mount behaviour an learning. Christian. & gentleman
Perhaps some boy asks "Why"?
The answer is. for he does it. Bought "Mugs" Instinctively. And here
And yet it is only heathenism & Pride.
And the terrible power of heathenism & habit matters also means
dreadfully revealed

In

1. The answer means to say to any one what we count dirty & lowering, we
2. The answer means of teach us a very unconscious sense high & lovely
3. The answer means of doing what we hunt a hinder others. R.J. Ill
4. The answer not to speak in anger that fine habits of home or
and speak in me. Good. at Cathedrals. Preaches chance &
good & they speak. Drummond on Prentice

Just consider the honour of fine manthatness. Chemes large Great.
And the glory of chaste. high minded talk. Cf. Morris on Oxford
Dr Quinney on Birmingham. Wind, true speech. Chaucer
"He never yet no villainy ne said
In all his life unto no manner wight
He was a very gentle, perfect knight."
4. But the only way we can ever rise to communion meaning the
Gospel is by chaste and high mindedness which keeps it.
And there is a fourth meaning of the word. Act. XIII. 50 A.R.V. Honorable
ὁ τροπος – the turn of mind. the character & the chief is the mindset.
What a dreadful use a "fine mind" is. Ezekiel VIII, 12 The ears
judgment of the Jewish LIX, 7, 8. Jer VI, 19 Matter "Conscience".
And what a great thing a pure noble mind is. Berkeley Dawson
on his father. Mark Twain
How get this?
Our reading. As Stanley as "Dropping Stones".
Our thinking. Marcus Aurelius.
Have as the training of the mind practised by Christ. Col. III
16, 17. So can we pray Psa. CXXXIX 2, 3, 23. And praying how
our thoughts keep the mass Rev. V 6, 7 & be constant prayer. Heb. IV 12

W E Channing in 1812 Duties of the Citizen the Duties of Devil or Daughter.

Summed up. "It is your duty to hold fast and to assert with firmness those truths and principles on which the welfare of your country seems to depend; but to do this with calmness, with a love of peace, without ill will and revenge. Let every opportunity of allaying animosities. Discourage in decided and open language, that rancor, malignity, and unfeeling abuse, which so often find their way into our public prints. Remember, that as a people become involved to their passions, they fall into the hands of the designing and unprincipled; and that a corrupt government, which has an interest in deceiving the people can desire nothing more favorable to their purposes than a prevailing state of the public mind. My friends, in this day of discord, let us cherish and breathe around us the benevolent spirit of Christ."

Amendment I. Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble and to petition the Government for a redress of grievances.

1. Gal. I, 13 Ye have heard of my conversation in time past.
I Tim. IV, 12 Be an example in conversation and purity
I. P. I, 15 Be ye holy in all manner of conversation.
4. Heb. XIII, 5 Let your conversation be without covetousness.

Meister Eckhart, "I shall never pray that God give me himself. I shall pray that he make me free; for if I am free God must give himself and divine in me because it is his function nature to do so"

1. Heb. Derek = way/ Psa. L:23
2. ἀναστροφή = turning up + down, manner of life
I Tim. IV, 12 Gal I, 13 Eph IV, 22 Heb. XIII, 7
I P. I, 15 18, II, 12. III, 1, 2, 16 II P. II, 7. III, 11
3. πολιτευμα - citizenship
Phil. I, 27. III, 20
4. τρόπος - turn of mind, manner
Heb XIII, 5

To convert = ἐπιστρέφω.

Phil. II. 5. The Mind of Christ.

What is it that is wrong with the world and with us as individuals, with man and men? Is it the mind or the will - that we don't know or want to do?

1. Some say the will

Drinkwater - Knowledge is ask not. But the will

Orig. St. Paul Romans VII. XII. 2

Christ frees. "If a world - not." "I will arise"

2. This true as far ourselves know but

The basic need - a changed mind & illumined.

Repentance. John. Jesus Mark I. Rom XII. 2

Our confusion - The Conf. of Bal. Rus. & Rab.

The Lake Varnat Panel.

If only we knew how to get rid of poverty, war & crime - this was one of the purposes and meanings of the Incarnation. Phil. II. 5. I Cor. II. 16.

Dr. Morison of Presbyterian, Jesus Christ Theo Joggers.

Scarfield "The Example of the Incarnation

Observations.

1. The action (whose example is not is how other) God

2. Paul outlines fully the action this Jesus being done.

3. Christ announces the object of this great act.

Inferences.

1. We have a God capable of self sacrifice for us

2. A life of self sac. unselfish, the most divinely human "

3. Suffice. to set a boast to the self sac. calling for life

Christ's example

4. There is not a unworldly life to which we are called.

What was and is this mind of Christ?

1. A filial mind. He called God His Father.
   His teaching. Prayer. Forgiveness. Jno. XVI. 2–
   Nicodemus's objection. Schlosser of Col
   Jews killed Him for this. John
   Its courage in human equality. Cushing.

2. A pure and clean mind.
   No sin. "Without spot or blemish".
   II Peter III. 14. Eph. I. 4. Jude 24. Jno I.
   Uncle Stewart.

3. A fearless mind.
   No fear of men. Pilate. Herod. Luke XIII. 31 f
   No fear of death. John X. 16 Matt. X. 28
   No fear of failure. Luke XII. 32

4. A generous, unselfish, deep soul. mind.
   This the central meaning. Mind and will.
   The humility & strength of it. Christ's mind was a will to obey.
   What of God provided this?
      Preferring others in honor.
      Beneath the head – Agassiz
   And international equality
      Hero. Browning. Rossetti.
      Christ's world consciousness

Meister Eckhart. "I shall never pray that God give me strength. I shall pray that He make me fierce for if I am fierce God must give strength and dwell in me because it is His function rather to do so

Lord, not for light in darkness do we pray,
Nor that the veil be lifted from our eyes,
Nor that the slow ascension of our day
Be otherwise.
Not for a clearer vision of the things
Whereof the foashioning shall make no great
Nor for remission of the perils and stings
Of time and fate
We know the paths wherein our feet should press
Across our hearts are written, they decrees.
Yet now, O Lord, be merciful to bless
With more than these.
Grant us the will to fashion as we feel,
Grant us the strength to labor as we know,
Grant us the purpose, ribbed + edged with steel
To strike the blow.
Knowledge we ask not - knowledge thou hast lent
But Lord, the will, - there lies our bitter need,
Give us to build above the deep intent
The deed, the deed.

Anonymous

On Refusal of Aid between Nations

Not that the earth is changing, O my God!
Nor that the seasons totter in their orbit,—
Not that the violent ill of act and talk
Seethes even as a cinerefuse over that
But therefore are we certain that the rod
Weighs in Thy hand, to smite Thy world, tho' now
Beneath Thy hand so many nations bow,
So many kings,—not therefore, O my God!—
But because man is parcelled out in men
Today, because for any trifle blow
No man not stricken asks "I would be told
Why thou dost thus?" but this heart whispers them
"It is the I am I." By this we know
That our earth fabric crumbles, being old.

D. G. Rossetti

Happy are all free peoples too strong to be dis-
possessed
But blessed are those among nations who
dare to be strong for the rest

E.B.B.

Caleb Cushing in the Mass. legislature 1859.

"Mr Speaker, I, your excellency, gentlemen of the House of Representatives, bidding to that excellent Caucasian race, the consummate impersonation of intellect in man and loveliness in woman, whose power and whose privilege it is, wherever they may go, and wherever they may remain, to command and be obeyed, to conquer and to reign. I address to an equality with me, sir, the Caucasian woman, my blood and race, whether be the Saxon of England, or the Celtic of Ireland. But I do not address as my equals, neither the red woman of America, or the yellow man of Asia, or the black man of Africa" Vness 230 f.

In 1858 in Richmond to the Virginia Central Agricultural Soc. advocating the annexation of Cuba & Mexico. "Is not the occupation of any portion of the earth by those competent to hold and till it, a providential law of national life? Can you say to the tide that it ought not to flow, or the rain to fall? I reply, it must. And so it is with well-constituted, and

therefore, progressive & expansive nations.
They cannot help advancing; it is the condition
of their existence" Dunn 225

The Union Service in Johnson in 1895 at
the time of the Venezuelan incident. The poem.
"Great God of battles, unto thee to day
We dare not lift our voices as of yore,
Not for our foe's destruction may we pray
That thou shouldst breathe & scatter them before
Thy face: but to thy throne our prayers we bring
Blending shall take, Oh God of peace & love.
Brothers not foes, we pray thee to remove
The threatened curse, and the black cloud to stay.
Hear mercy — in our time give peace, Oh God!
We pray in words our common fathers used,
Dare mightiest nations, may we sheath the sword
That our great destiny be not refused
The common task we hold from common birth
To spread thy glory, & to rule thine earth!"

Ferrero in "The Reconstruction of Eu-
rope" on Congr. of Vienna 1814. p. 250 f

"For a quarter of a century an unhappy and
fearful generation had been destroying the
order of the world in the belief that it was ac-
complishing great deeds; now it was clear that
all these great deeds had been enabling but the
ephemeral creations of the spirit of adventure:
in a few days everything had collapsed, leaving
only an immense abyss which was swallowing
up a part of mankind & it was impossible to re-
sist the attraction of this abyss, & to construct
across the great void an order wherein men
might live again as men, without being a
constant prey to fear, as they had been for a
quarter of a century; a fixed point had to
be found in a terrifying & perpetually chang-
ing world

The Influence of Jesus. Phil. II. 9.

The obj. of the "practical" man to religion. It's all up in the air. John Dodd. Reproach.

But more he cards have to change the subject if he wants to keep the reproach. For the teachers words lifts communicate, transform. Easy into air. So may meet religion there.

But can know what he means. Sect. On the earth. Don't know how some relig. cards mean. Should train. But this is just what Christ. has always been asking. "You weren't run out of the air?"

1. Cards that is just what happens in the Incarnation. The facts. But this objections. Not valid. Let let it pass.

2. Christ says all right. I cards come warm and meet you there & bring Peter me & see. Once again - the objections. Not valid. But.

3. C. their offers not offer to any of these objections. The objective influence of Christ in life and history.

Note

1. The quantity of this influence.

Our chronology. Q. Brian Sunday

The birthday. Brown lake at Crash. Lincoln

Chinese Republic. Mongolian Temple

The death day.

And all this from so small a record.

Four tracts. 70 days!

Richter "He has lifted with his pierced hands emptiness off their hinges, has turned the stream of centuries out of its channel and stilled forever the ages."

2. The quality of his influence

Good. 1 given. Saving Rule. Shamgar

St. J. Cathedral. Root-Hyper. Simplicity. Truth

Indestructibility. Roman-Martinian

Power. Tragic. Martin on Tennyson lower aids

Purity. Samuel

3. Principally disappeared

The Holy Spirit.

The Resurrection. Christ hymn

Paton. Lincoln. Lee. Jackson

Napoleon's testimony.

The Harvard Prince. Hooker Covenant

Napoleon to Count Montholon

"Between him and whoever else in the world there is no possible term of comparison." "I know men and Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christ and all other religions whatsoever the distance of infinity: from the first day to the last He is the same, always the same, majestic and simple, infinitely firm and infinitely gentle." "He thirsted once at St. Helena to Count Montholon with the inquiry, 'Can you tell me who Jesus Christ was?' The question was declined, and Napoleon proceeded, 'Well, then, I will tell you. Alexander, Cæsar, Charlemagne, and I have founded great empires, but upon what did these creations of our genius depend? Upon force! Jesus alone founded His empire upon love and to this very day millions would die for Him ... I think I understand something of human nature, and I tell you all these were men and I am a man. None like Him. Jesus Christ is more than a man ... I have inspired multitudes with such a devotion that they would have died for me, ... but to do this it was necessary that I should be visibly present, with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them I lighted up the flame of self devotion in their hearts ... Christ alone has succeeded in so raising the minds

of man towards the unknown that it becomes insuperable to the barriers of time and space. Across a chasm of 1800 years Christ makes a demand which is above all others, difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart. He asks it entirely to himself. He demands it unconditionally and forthwith this demand is granted. Wonderful! In defiance of time and space, the soul of man with all its powers becomes an annexation to the empire of Christ. All who sincerely believe in Him experience that remarkable supernatural love toward Him. This phenomenon is inexplicable; it is altogether beyond the scope of mere creative powers. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust its strength nor put a limit to its range. This is one which strikes me most. I have often thought of it. This is one which proves to me quite conclusively the divinity of Jesus Christ."

Bishop Simms "Sermons for Men & Boys" p. 150

Christ in India. Holland's list.

Hindu prof. of Word. Christ in S. India:
"My study of word history has shown me that there is a moral Power in the world, and wars and were the best life of East & West is revolving about that Power. That Power is Jesus Christ."

A Hindu prof in Allahabad. "The thing that struck me about Jesus Christ is His incomparable sympathy. He seemed to enter into the experiences of men and to feel with them. He could feel the darkness of the blind, the leprosy of the leper, the degradation of the poor, the loneliness of the rich, and the guilt of the sinner. And who shall we say that He is? He called Himself the Son of Man. He also called Himself the Son of God. We must have it all that."

Natarajan & Ind. Soc. Reformer: "The solution of the problems of the day depends upon the application of the Spirit & mind of Jesus to those problems."

Hindu judge: "If to be a Christian is to be like Jesus Christ, I hope that we will all be Christians in our lives."

Hindu prof in N. India "Jesus Christ is the best character that has appeared in human history. No other such Personality has ever

appeared in our world."

A Non-Christian judge in N. India: "Jesus is as near being God as it is possible to be. In the highest sense he is the Son of God."

Brahmo Samajist "There is no one else seriously bidding for the heart of the world, except perhaps Christ. There is no one else in the field."

Gandhi: "The great example of Pioneering exemplifying all that I imply by Non-Cooperation with Evil, is Christ."

Phil. III 8-10 That I may win Christ & be found in him
That I may know him & the power & the fellowship.
We have here the opened door of heart. He hinges adjust to the intimate
view of his secret personality. The battle & decision which made up
the story of his life.

Some men appear to do this. but Paul "Too deep to be opened" and
"to be but the humility of the representative man"

If Paul had not intruded on our thought not dare to pry
And here we are in the heart of God. 2. 20 Rom VII. 1 Cor. IX. 27

And what a revelation in the main his inner language tells.

But is it not too self centred. Egotistic? I I I? – No

1. We have a right to know how Paul won through in that terrible
personal struggle of the soul which each man must for himself
2. Without that a personal element there can be nothing more
Emerson. "He who speaks can give life" or whom the soul
descends alone can speak" One learns derive its wisdom from
no other. Ex pluribus unum but that is one.'

Thus the great need today. Cont. Modern on the two commandments.
3. Christ is recognized this in the order of the two commandments. "In this
our life. Come unto me". Then "I come to you. Father of them".

Here then was a great true typical man. What his language, theory of life today?
1. The knowledge of Christ.
1. He realized his entire need of him – not a righteousness of his own,
but one of Christ. He must be a revolution or else of his own
had sufficed for Paul. He had tried it. He had many counters & in
vain. It is hopeless "they say. You make an Human Christ.
2. But what does it mean to know him?
To know the mind of him. Having that exact the mind
To give our hearts to him – loving him for what he was & did.
To know him in the cross – Just as
The mysticism, sacramentalism of it
3. And such a deep inner knowledge possible – supposing the life
Physical right not necessary – only a symbol. Theirs –
Bethany – Emmaus – Bowen.

2. But Paul finally focuses his thought into clearer outlines.
He wants to know Christ in two great aspects.

1. The power of His resurrection (Rom. I 4)
"In the declared power of God!" Only religion that can
What is this power? The power by which life triumphs over death.
higher over lower. Thing is made fast in victory, negative conflict.

a. By the power of the resurrection we overcome the lower nature.
Our need. The brute to be tamed. Temptation. Now it lent to work.
Paul's need too. Brave as Paul, fainting, weak. Lord
Christ met his need. Rom. VII 24, 25.

b. And also the mortal power of sin which can only be reached by
the penetration of the personality by a new power. Col. III. 1.
J. J. Alexander: "Amor". No reply, or the meaning
c. But it is more than the power of overcoming. Not much, but the
"power of" [illegible] achievement and character.
That was not even into a process the power by faith to say?

3. But Paul goes on - the fellowship of His sufferings
1. Take it in the sense of the shame & reproach. Christ & this killed Christ -
not "Christ" but "others". Then we are known then: but we die to live now!
2. But there is another sense. Let us raise our eyes to that.
Note it comes after the Resurrection - some abiding suffering
The suffering attached to all service.
The strain of adaptation. The KEVOSIS. The weariness. The
bewilderment of it all. The joy, but before then. Alas!
O, Paul - a joy to you
The pain of sympathy. Jesus. Mary. Children. Hero/Heroine on
this "compassion". Paul. "Weak & I am not weak". Case of Children
Parker. Gorge. Thos. Hood & this sad story for Thompson.
"My son Absalom" Other O. in Alex. Dr. Horace of Bragge
The more active one suffer. Baxter. No - the fellowship is
Big was Heroes - and we ready to know them to day.
Paul has given the final ideal of the free & powerful life & its course in Christ. "Bit out"
And the end of it all. "Attain unto the -" Easy? but Paul. "Not yet" Long
Christ - but Christ - and the end "The prize. the prize -"

The Gospel

1. It assured men of the interest of God.

2. It gave them the sense of obligation to live a holy life in the flesh, in the one spirit

3. It exalted the tender virtues - the chief.

4. It made men strong

5. It lifted men above the sense of struggling of life to trouble.

6. It gave them patience, thoughtfulness, unselfishness, effect on the mind of them

7. It led them to see that we might go to Christ.

The Jewelers Circular, Dec. 26, 1900 accounts the most costly piece of gold & jewel work in the world as the Paris Exposition of 1900 "Christus Vincit." God, the Trinity, the Creation, the Redemption, Light Groups, the Prophets the Apostles, the triumph of good over evil the Holy Spirit, the progress & wisdom & Christ, the teachings of Jesus, in the leaves of the Book: "The Results accomplished by those who have comprehended & practiced the teachings of our Lord J.C.

1. They have succeeded in conquering themselves

2. Their influence & example have been the causes of the complete transformation of Pagan Society, in its laws as well as in its customs, & have thus prepared the advent of modern Society.
3. They have been the centers of benevolent action and have been in life & after death, the objects of the love & admiration of their followers.
4. Their acts have been fruitful out of proportion to the human means at their disposal.

John Clifford on Jos. Parker. Brit. Col. Dec 4.02

generations to come will see in the City Temple, and in its annals and associations for a third of a century, the abiding memorial to the man who laid bare the secret of his life in the simple confession, "I owe everything to God's love and hard work."

And "hard work!" That is not what is seen at first, and in fact it is often wholly forgotten. He had genius! yes, superlative, abundant, overwhelming! He was a born orator. Doubtless; but full many an orator is born whose eloquence never escapes the ends of the street in which he saw the light for the first time. A writer, speaking of his preaching, said of our dear friend on Saturday: "He used no notes, and often had only the vaguest notion of what he was going to say before he entered the pulpit." I cannot believe it. It is contrary to all I know of him. In the very last interview I had with Dr. Parker only a little while before his death—we were chatting, as we had often done on a favourite theme, *the cost of preaching to the preacher*—and he referred to a style of preaching which, in notable instances, has tended to longevity, and through the revealing emphasis with which he could charge a word, flashed out the sentence, "Such preaching was *dental*." It was, as Carlyle would say, "from the teeth outwards." It lacked passion, intensity, heat, glow, and power; and then with that inevitable movement of his mind towards a Biblical investiture for his thought, added, "Without shedding of blood there is no—preaching—no real preaching."

Phillips Brooks was asked by a clergyman who had to address a large audience of medical men, what he should say, and he was told, "It does not make much difference what you say, so you do not say what they expect. Preach the Gospel." Dr. Parker never said what you expected.

He said in the days of his Banbury pastorate: "The most monstrous sham is a *Christless* sermon. I care not if it be delivered with a Demosthenic fervour or Tully-like gracefulness; if it be adorned with poetic jewels, or blaze with the fire of transcendent genius; if *Christ* be not its chief ornament it is an intolerable mockery of my best nature and of my deepest necessities. What an empty well is to the wilderness-pilgrim, a Christless sermon is to the soul that thirsts for God."

One other thing I should never forget. There was one of those vast crowds in the City Temple. Under the first head of his discourse the Doctor said: "If our Lord were here He would still observe many instances of neglect—even in church! There is a man seated not far from the pulpit with his arms folded in self-satisfaction listening to the sermon, whilst a woman who may have struggled miles to be here is in the aisle. Spiritual absorption I suppose he calls it. I call it refined cruelty."

Octave Feuillet writes: "A man of superior intellect has almost always, so far as my experience goes, faults of character equal to his ability and in proportion to his achievements."

Phil. III. 12-14. I count not myself to have apprehended.

There is no hint of division calling men into two classes successful and failed. All is treated as if there are three groups of men depending upon attitude taken toward failure.

1. Those who deny it, think they have succeeded.
2. Those who admit it & are determined by it.
3. Those who admit it & are encouraged by it.

1. The first class.

Such have conventional ideals. Origin was a blind optimism. In the mass the attitude of those was given to by activities & that & death. Very often have been in preaching a great & radical change in life. Activity & Spirituality. The same habits & sort of life that are in a dead. Activity "that failure that have been in service."

2. The second class.

No matter what I have done has been best. Time to pass down. Carpet of Joy, Joy & I. Volstead - that has been the end. The best man never done his best. The agony of Paul. "Not because I utter 'End a point such as' Others say he done his best, he means better. And even if he done his best he knights from that height & [illegible] "Never long labored - I repented." The Later Paulus. The last lyric was Jesus gives up an ideal right. Not like Zac. "Rise long labored - I repented." The Later Paulus. The last lyric was Jesus objection is that no like Zach. "a quitter." The Bible point has been given. Can go Dimension. Not that Christian. The doing nature is not in mind. But the doing that pain life.

Both in truth, character. Paul's best and Best. To be overcome in a great truth (an ideal) to overcome a hard one.

3. The right attitude - the consciousness of failure. The joy of the failure. Power. Those not ashamed. Not discouragement but joy & pain force.

1. This is the paradox of life: the glory of failure - joy in failure. Joy in not in failure but in spite that is the best life. "Joy in pain." If never have joy, God. Paul said that the joy of the perfect. To deem

Thursday morning prepared Nov. 14, 15.

2. Only a sense of unattainment has spoken as a death for us.
The appliances from the Methodist at Crest.

3. He teaches us that worship which is beauty & power.
The crowded sense of the satisfied man. Contrast Paul.

4. He teaches us upon God. Failure driven us in upon Christ.
Our Sole Being. Magnificent - the powers of victory.

5. Our only fuel and salvation are found apart in weakness.
The solid tissue. Just character of the two varieties.
Our failures are their own defeat. "Fulness made strong"
"The Victorious Death"

6. The cross of failure gives life to souls disposed, to tragic powers.
The teaches optimism. Hope. 2nd. "Let not man think"
The faith & friendship of perpetuation.
Paul looks backwards. - Remembers past failures both
XXII, 16 I Sic. I. 13. Eph. II 3. Phil. III 6. The power of the dead.
"Dear man & woman, whom I suspected alone, the cheer in heights in the heavenly places. Thus cries I voices of Stephen & to man."
Christ the Lashed Christ. The recession & retirement has of the
The understrata of victorious accessions of defeat.

7. And it is not of such feathers & copies & commonly of teaching
that the most luminous power in time.

8. And we have in failure a real sense of delight.
The failed B.A. in India. Cos Hist.
For there a paradox which Carpenter which it teaches
Those lips uttered in that it seemed to fail.
Christ suggest to Co & Cross that. Carpenter Mrs.

9. And perhaps our very failures are a pledge of success.
The cross of that having attained in a Great Archer
In his life not yet there to do greater things
Da. V. I am of an clean life - Thou art I and Mrs.
"Daniel I failed in"
And what of it again at last "The fringe, the fringe secure".

Phil III 13 "This one thing I do"

Always interesting to discover secret of great & successful men.
If we were to look among Paul's words for the key word!
central principle of Paul's life we should find it here
It has a clear outlook. Concentrating aim. It covers it
and the possession & continuance & possession of it
over what lights his life above all wobbling & uncertainty
into solidity & strength
And unity in the central word of all life.
Truth, right perfection are bright also but a unity
The end & need of all things. Search in man Peace in
Science Progress in the world "On increasing purpose runs"
This was Paul's secret. It was in the heart of life. It had a pro-
gress, an evolution. His life was under a sovereignty
The lesson for us may be drawn out in two words

I. Concentration.

1. On end of education a. to teach the mind to work b.
to enlarge the mind. c. to supply information. a. Prof. Elliot
2. The law of habit.
One thing at a time. The hope & despair of it. The
hope. "Business. Dr. Jameson & the R.R. trouble
Chronicles made in this way.
3. The secret of progress.
Industrialism. Specialization. Research of Machinery. Boot mfg.
Apprentice Entrance. Make concentration means progress
him. Not "Let that man Paul do things" "On and on."
4. The principle of power.
Passively. Rest. Confidence. Ease. Reserve strength.
The power & energy which comes from a fixed principle
for a law of action. "My way is so & so."
I know Christ". Edinburgh Reviewer on W.
Activity. J. Burton. Lincoln. Lincoln. Joseph Lightfoot. Story changed
by his purpose. Man's hands. Cartwright. Machine Co.

II. Consecration.

Concentration is the fixing of the mind on an object. It may be good or bad. Consecration is the fixing the mind & the heart & the will on an object that is worthy. That was Paul's character & from his plenty of concentration came "this one thing I do" ought to mean for us

1. Consecration to fundamental moral principle.
   Truth. Right. Purity "For God, for Country, for Yale"
   Can start here. Defend duty, others. Athletic "this one thing".
   Growth. Work. Gentlemen. Integ. Operation
2. Consecration to a high purpose.
   Don't let us be drawn off from this by the triviality, the moral thoughtlessness of association.
   The men who lift the world are men with dominating purpose. I J. Wesley, his influence. ABC The Centre.
   Life needs a supreme law, loyalty, devotion. The athlete, the soldier, the lawyer, the minister. An unselfishness On the
3. Consecration to a Person.
   In business principle. "this one thing" may preside interest. Carter & Dancy. – to some person
   Consecration to God, – the highest Person.
   Unity with the will of God. Lincoln & Lampson
   One man with Christ. "this one thing" Jesus
   If J.C. is a man, only a man.
   "Ye cannot serve two masters".

Now are this does not mean narrowness, but things in their order. Best things first. Matt VI. 33 We can do only one thing. What is it to be then? The best.

We must choose. Let us choose clearly, a principle, a truth, a Master. 'Summer Vacation Bible School'

And then the, Dogs. Mathematics Manuscripts. "Either a than – and different thoughts, now one fixed purpose.

Phil. iv 7 Guard your thoughts

Watch your steps" Even more important "Guard your thoughts"
Temptation comes with us but only need where it gets into our thoughts
Dean Brown Harvard sermon "Let go" "Let go" "Let away" "Just temptations"
the great fear of reputation. Mother, mother did not seem to know
We are free from temptation if we guard our thoughts
Our thoughts are always busy. Dr. W. Temple "Man is a thinking
being, whether he will or no: all he can do is to turn his thoughts
the best way." They are the most constant & formative influ. in our lives
Mother Goose say "Thoughts don't matter. It is only acts."
It is true that the acts are the important things, that victory over
temptation consists in refusing to do what we think of doing.
The thought of cheating. The thought of drunkenness. "No" we will not.
But it is better not to have the thought. We want both "clean
hands & a pure heart" Isa. xxiv Only pure men free from the thoughts
"pure" demand were for purity of mind. Matt. v 28 Parable of the
Pharisee Mt. xv, 1-20. Love God with our thoughts. Mt. xxii 37
Jesus explained this more because it is right Principle was
everything to him. Purity in the body of the acts of life.
But also Jesus knew that thoughts do matter. That the outward is
from in the inner. As a man thinketh. -
(1) Our thoughts will bear up themselves in us. Cf. at the Outward
(2) But more deeply they will make our world for us. Aurelius
"Our life is what our thoughts make it" Jas. 1.
Good thoughts a good life. Coleridge: Good Great Minds then
Spenser. Has high Celestial thought reposes on infant's breath
Evil thoughts. Milton, Comus
2. "But nobody knows. It hurts nobody" So we indulge in secret
what we would not openly.
Now it is true in one sense. We may cover up. It crushed. It is
our own business.
But if it hurts us it does injure others. Other lives a right [illegible]
[illegible]

But thoughts are not concealed. There are no secrets.
Jesus Christ does not lose. Matt. IX 4 XII. 25 Luke IX. 47 John II
Thou art God knowest all I Chron. XXVIII. 9. Ezek. XI. 5 The great
Inquiry of Ezekiel VIII, v. 12. Heb. IV. 12
And I sometimes wonder whether the devil does not know all
the Christ. ideas even opposition unto God.
Paul's Epistles on Right to Corrupt mind & Mem. Eph. I, 18. II Tim.
III. 8. II Cor. XI. 3
And having something concealed which we could not disclose is a
weakening thing. P. Brooks in H. Clark's Journ. Month. 189: 2.
3. But men say "We can't help what we think about"
It is a measure true. Can't prevent fowl birds flying over our heads
but we can prevent building in our hair.
We can control our thoughts I Peter I, 13
(1) We can keep and cultivate a distaste for evil thoughts
Psa. 119: 113. Ba. XV. 7
(2) We can avoid the persons, the places & the things which suggest
them. - Under-world Excursion.
(3) We can open our minds to the great & pure thoughts that
strengthen "the man of God". "Great thoughts great feelings
come to them, like instincts, unawares." Comp. Jeremy Taylor
(4) We can suppress evil thoughts by displacement Carroll "Alice"
Bridge over Mackinaw Bayou "We didn't intend but -
4. But some evil say "It is too late - they have too leaven a place in" "I
have tried to do our then & failed" Both true. We can't. But not the
Christ that
Christ is the cleansing & renewing of the mind by Jesus Christ.
Rom. XII. 2 Eph. IV. 23
Christ is the great conqueror of evil thoughts. II Cor. X. 5. Jesus
"Jesus then upon it" "Jesus the very thoughts of thee."
Jesus the open to change minds with us. To make this our. Phil. II, 5.
I Cor. II, 16
Psa. 139: 23

Phil. IV. 8. "Think on these things."

Mere Gospel Testament.

Then history. The second one. The boy at Bagnères.

The lesson it illustrates of the redemption of a name

We often see the contrary - a name dishonoured.

Judas Iscariot - the son of Simon.

The case which I knew in College. W.C.P.B.

The past is never sealed up and secure

And thank God the principle opens the past to redemption

It is beautiful & invigorating to see this.

Major Cotton in The Prisoner's Boy - not a redemption but a fulfilment

How commonplace finds themselves on being the first place of great men who exalted them

But the words themselves greater than such lessons from the Past.

How rich & free they are. The Whole School Motto.

Primarily, perhaps they were an appeal to higher ministrations and generosity of personal judgments.

The exegesis which finds the key to Phil. in IV. 2.

The quarrel between Euodia & Syntyche.

But far beyond this they are an appeal to choose what is worthiest & most beautiful in life.

The N.T. constantly contrasts the two classes of choice.

Low & high. Transitory & eternal. Seen & unseen.

We see them in homes & in lives. Mr. Norman Ward.

Sion as a certain home. The Beatific Vision in Patmore's Longer poem.

Only note that we have been using the words as though they led us to choose or to do

This is the form in which a man cannot have cast the matter but not by Christ. His emphasis always on the inward - on the thought of the heart.

Think - the second verse in Mere Gospel Testament

But people say that is just what we can't do. We can't control our thoughts. We can't change God and their coming & get we can. We can acquire a habit of such minded. men as Paul appeals for.

We can't do it by thinking on things - for what are the things Paul directing. We can do it by thinking on a Person - even Christ.

This is practicable. That boy at Bingham School.

It is transforming - Brother Lawrence.

It is satisfying - Major Ewald

Phil. 10, 12 The three principles of Christ applied to life.

How they emerged in D.A. Developed our Crystal Set and E.M. in 1917

The rest of a simple, enduring, practical philosophy of life

And this really Christ. - not Pan Richard Christ nor

1. Prepare for the worst

(1) Then we apply it in the home. Company. I am prepared for a breaking up

(2) This develops the pessimist element in rest of us: they pick a pathfinder

(3) The disciple as disciple, disciplined. Torchbearer. Christian comes in

better than we are already prepared for

(4) Biblical examples

Job. He was prepared and bore all.

Jesus. Sought to prepare disciples for His death

Paul. Acts XX, 22-31. XXI, 13

(5) It is a practical principle for me. This has been a [illegible]

He was prepared. Liver - death, sickness, trouble.

In business, farming, or

In national life. Now in the test.

(6) But was it right? Prepare to have with it. Don't brood or repeat

2. Expect the best

(1) Do in trade. Company. This is the clearing of thinking. Better trade closed

(2) And then not more cheaper blunders but deeper insight. "All things

work for good." Whether I cannot tell. "Rest in Eyes" "The best is yet to be."

(3) It develops the optimist in rest of us

(4) I can grow connect. "Be not anxious": "Trust God

(5) And Paul's principle of connect and action. Phil. 4, 19, 25. Gal. XX VII 3-6

The growth of his hopeful spirit. Rejoice. Be of a merry

And his appeal to our thoughts. Phil. IV. Whatsoever things lovely thought

(6) And Christ as the best of all expectation. Our Lord's Return

Take what comes.

(1) Paul. Phil. IV, 12

(2) The only invisible principle. Margaret Fuller "I accept the Universe."

"God must be better." Its coming. Job it yet.

(3) And the cheery principle. "The elegant [illegible] the philosophy of life"

[illegible] corner is a basis of noble & perfect strength &
integrity. Ad. & Gallipoli. "Most forgiveness to all to minds."
(14) Phil. in his [illegible] the assurance of the love of God
Disciplined & the Gospel
[illegible] Paul
Valid hymn. The love of God in Broadway. Christian. The love of God
and it another. My baggage on the Nile boat for Baraqueitha
(15) If heads are with the day & conscious & constant experience of God
In duty. "The present moment is divinely ordered."
In life. "Moment by moment Divine light will flow to a

Phil. IV 13 What help may we actually get from Christ?

This is an entirely legitimate question

When asked by those who try to coming to Christ

And in our own experience?

We see, that is the truth. Regardless of our gains from it but

if it is the truth it does work. What from Christ?

I pass by, but do not forget all that God's day for us. Yes & in the Bible.

I will speak of what can now be tested in experience.

1. He will move in our faculties & duty as to character & service

We have them. No manner a friend can give it. Jno XIII

This example. Good - spirit our chastened Emerson besides me -

2. If the effort to attain this for ourselves He will do for us what we cannot do for ourselves & no one else can do for us. Pau Phs. 10

The ordinary place

3. He will give us right moral judgments Vernon Stanley

of men - state or church hatchery ghost mistyle "Light"

of science. of currently - fashions & trials, Cross

4. He will give us with effect of entire work

Glass. Bonar Barbs Stanley Cripple Jone

5. He will kindle & nourish us to practice only to end.

Indifference Indifference Ignorance Indifference

Heard at N. all that is dispensable

6. He gives us confidence in the truth & so we can that no matter

what happens because the truth God must prevail

Consider the Chr. cause. What is Satan. Karchish

7. He counts, balances the circumstances & equalizes the

burdens. I Cor. XX. Our swords

8. He gives us grace, strength to do the most difficult

things first - Prof. Bruce's letter Mrs Brown Burton St. Jos.
Christ & discovered in my letter basket "Do it now" Do
Christ

9. The helps we to refuse to do good
The refused - cases. The check life principle.
The p. principle. of Paul. Spurgeon "Answers of 10000"
The procedure. Our duty to make ourselves teachers
Gen. Gordon of the O. I. in Russia - Tolstoi - Dawn
10. The helps we to keep an eye on our brain to mind the ex cent
My own exp. case of brain last two. Great fatigue to
Conway in 1915
Other Christ tricks - The crowded last Tuesday
11. The power we from the fact - telling of faults - vanity
My case to see for the things that make people sick.
Darkness on the Tree Mrs.
12. The grace we the need of this our righteousness. Ex. D. & E.
13. The helps we to keep the central things clear, not to
be fogged - Tolstoi Dawn over Cloud Darwin
This our principle - Stalker
14. The crisis gives us an inner living principle.
The Gospel - You are dear, I live in you
Beechwood this expo. "I have seen the Gospel."
A new Senior Missionary comes in Feb letter
Phil. I. 6 & B. J.
15. Now? Exh. faith of personal trust - service
for xv. 5 Phil. iv Mark Stephens

Col. 3.11 Patience. Meditation at Kagizin March 3.1922

1 My new understanding of O. Henry "Heart of a Book of Hymns". Darlin. Over the Cross stone. Thecar. Great Votes Cats & rain. Col Lundberg

Our trudging to Bolsh. consulate. Poor House. How disappointed ex-prostitutes made to hard work. Nothing for it but patience.

2. Patience the great N.T. virtue. No counsel of impatience. But when you have done all you can. Stand steady. Trusted & wait.

Patience is one of our most difficult virtues.

(1) Because of our sense of time. Are this a true N.T. thought. "Burying up the time". Contrasted in an Apostle like Paul. No sense of time. No clocks or. Cf. Moses! The N.T. references to time.

(2) Because of our consequent habit of planning ahead. E.V. Lucas a Naomi Cayman in "Over Bemerton". "People who think ahead are known to be action automatically response". To bicycle on to Sidcup with which the footer collide - Be on charge

4 How caught on to count such exhortations

(1) Remember the patience - the exile of God.

The patience. The long suffering of God.

The exile. The arrangement better than our own.

(2) Remember eternity and the length of time

Against the great horizon the moment & place fall into right perspective

Lucas on "Forgetfulness"? Bright Gold - Those exile thin book a gleam from moon or star! Dr. O.O. Mitchell on E.L.T.9

(3) Great texts of Epstein. Holdsworth & Edinburgh "It becomes no man to murmur despairs but in the teeth of clenched antagonisms to fulfil of the creation entire to die". Jordan - The Managed Good

(4) Don't let my the soul enchanted. Laugh at journey or your flight.
Find some unusual or astonishing touch – hard written language
Pack on the pavement. Be true "the glorious pressure"
(5) Think of others. The mean by the are so much more of –
the Kaprin beggars. The early church. The early martyrs.
R. Tagore. The long wait for Modern Comments in Persian
The handshaking of the translation. – One gramophone at least
against the say of handshaking
(6) But most of all. Think of God – humanity are the cycling delay
"The enemy crowd is mouthdrawing to discuss" – Mere long Sitar
The till page of Kipling forms harmonic for the Italy. chorus
"My brother friends" so says Kabir
So above – higher in heaven cries
But in my brother's voice I hear
Mine own remonstrance against
This God in our his future assigns.
This foresight in all the crowds and mine.
A Song of Kabir
The chorus creation growth Rose.
The fashion of God. "thoughts expanding"
"Where may I retreat?" "O fears that are trending"
Dying with all the bright chaos – no peace.
And God's fashion – how can have it. Not never to create
By an order war for the Gods – the Bolshevism
By an contempt for it – the Mere Republic
Their "the mean of the gods" – "A fashion that mean is"
So at Kaprin – always the Bad. Stop there in God. for it those get fear

The Larger Christ Col I. 19 I Cor I. 30, 31

1. J.C. is the same always. Heb XIII. 8

This is the problem in our text. The Solution found here.
Christ will be "what we make it" for us in the future. "Yes.
Then the Question is "Do we get to know Him" "Christ is not a Christ like —"

It is not Christ who grows but our view of Him. We attain from age to age
and from experience to experience as our own time.
As our personal Saviour. Nicodemus "I know not whence thou art". Bunyan
And now as our redeemer, Christ is not a new, visible Saviour
We are only witnessing to the redemption of Paul. Other big
this view was an original. Dante & the Italian painters — the
Dante the strange vision that St. Paul actually saw the gospel.
Not has expanded the light of Christ's mind. We are
coming now to see that God and apology. & the Christ of
"Myers St. Paul

3 To Christ as the revelation of character and Ideal for man & Society.
Christ is the ideal of the actual human character
How St. much & shown & our own Business, Politics, Home
Not — our own. The Ideal has the sin of home. John I Chron IV, 10
The personality & spirit of Christ as the social as well as the individual ideal. Mason of Rochester

4. To Christ as the power of Divine Christ taking the St. of. I. Cor. I. 30
The power of moral discipline
From ignorance and blind sense of sin. We need the further
thought of what in order to understand our problem. The many-
sided, doubtless, the cause of attraction today. The Christ that is
after human character & living in the character. The power
of an ideal. "Know yourself, and you will be wise & divided".
From the contradiction & binding habit of our Human of Jesus
From limitation & lack of power.

The old Davison I Cor. X. 13 Eph. VI. 11, 12, 16 Heb. II. 18, V. 7 VII. 25
The power of the incarnation — he said to God. "The mighty" and
The power of the Holy Spirit. not trained yet. Foreign Church & the H.S.
Page 45, Page 53, Lose sight from 1852 further [illegible]

The fountain of the unlimited power & power of God
Coming in Christ, the message of the kingdom
Rev. iv 13 iii. 21. Rev. 24 "The voice of Christ in the midst
night in Jesus."

To Christ as the heart of humanity. Hebrews. "Brother" "Emperor"
The new day of the new thought & a new life
As the light of the world
As the life of man
As the bond of union. Romans & Ephesians. Romans as ever Paul did.
The consciousness experience of Christ
Adam a type & model of this thing. Adoption
Christ the one personality adapted to all generations and nations
Christ adequate for everything. No question as to Christ
Conversion must not be great for Christ
Not the world

6. But the question is as to me.
Do we believe Christ, this Gospel? Crescentio's letter
Are we ready to let Christ enlarge us? Or is life too big for us?
Are we afraid to launch out?
Are we prepared to be this messenger - to make Christ known to men
Their ignorance 80% Carrie. The Army - Religion
Now is the day. The Memorial. Bring in

Bring out all the power of God's character
Bring out the measuring heart of God
Bring out the thousand years of old
Bring in the thousand years of peace
Bring in the radiant man of God
The larger heart. The kindlier heart
Bring out the freedom of the world
Bring in the Christ that is to be

A writer in the Nineteenth Century quotes from the Letters of Father Dorlay, that the new kind of "the saints, some more than Christ in the ultimate ideal of what man should claim to be."
The Expositor - July 21, 20

Col. I. 28; I Cor. I. 23; Acts XVII 18.

1. These three statements take us straight to the core of authentic Christianity. They remind the contact of the first Christian messenger. Harnack & Bousset show the real theme of N.T. preaching I Cor I 18-24, 30

2. The Christian faith a message from God in J.C. The Jewish Messiah. Christ plus an idea of Jesus - Christianity of other religions historically, traditionally, magically, Christ in Christ

3. And Christianity, was and is the Gospel of Jesus Christ

C.C.

The two greatest phrases of the N.T. Intensity characteristic of J.R.

Either one often made into a creed St Augustine, But Paul & Cor. XV

Not that the teaching or example of Jesus N.T. makes little

Could a Gospel begin "Oh ye from sense" G. Deering.

4. Now let me just briefly face the issue. The Christ point in Christ on these two roads out to an honest use of language. Cotton Emerson University College Cambridge, autumn 1838. "The manner in which the News we announce will experience when once a Deller of Christianity and have but one more footprint into official letter tailor also Emerson sympathy & kindness" And the Christian Century filling of those who believe in the indispensability of Christ and at Pres. & R.C. fundamentalists the stress had sent Peter. But the N.T. & the Christian Church are

clear in their witness to Jesus Christ as Gospel & Person

(1) Son of Man the Jesus Christ. Christ Jesus unique & Mother Christ!

(2) Son of God. The duality of Christ. Athanasius, Abbott. Cranmer.

But men ask "Why for Christ, believe this?" Lundsey of Balliol "A man hanged." Compton in Dream. A Person back of all.

5. And we present another Christian. Not Son of Man Son of God only But (1) The Church of Christ, and 2) of Forgiveness. Nowadays Church the error today. Fosdick. Jones. Quick. "Having ... of the

But this is foreign to humanity. Cf. Paul II Cor. V. 5

And it is psychologically impossible.

How is the human objection Christ - Honors of Christ

Or take this story. The fact. Not Bonner "faithful thinking"

Can what it means to us. Grabsome Luther

St. Patrick. Does he any richer esp. than he a

St. Francis the hero or the Church or the Age of history?

Harnack - "What is Christ." Christ. History. "Gospel Comment

on how are practical claims Christ.

6. And this Gospel stands now shows then our Christ to

be founded

(1) This idea is idealist the only rational one for man & society.

(2) This delivery dev. can only found in Jesus Christ

The Cross deliverance

(3) This power can only dynamic for individual &

social regeneration.

(4) The story the only foundation

Jefferson 30 years ... p. 8 ff

"The Christian one foundation in Jesus Christ!

What religious message should the Association bring to young men? Col. I. 28

In one sense this would seem a perfectly simple question. There is but one message. Like an Book - The Gospel. Howard Duffield Col I 28

There is no message that is not religious & no religion but the Gospel

and young men are only men - and the Gospel for all Gal. III. 28

I like this view - the Low Catholic view.

And yet we have Paul warned for a message for a class & a time

The Jubilee Gal. II. 2 I Cor. IX. 20-22; I Pet. IV, 12 Christ John I Jno. III, 14

relegating this one message in the Gospel because we are Christ. men are recognized at the same time the duty of knowing our task & our time and of emphasizing those aspects of Christ. truth which are most necessary to young men at this day & Christ. most accord. with the character of this age.

1. It should be a message of human possibility & impossibility of the power & of the impotence of man.

(1) Of human possibility

Man can hear God & respond to God. Isa. grace.

Man can conquer sin. "Day not this one instinct."

Man can achieve character. The Bible's revelation.

Man need this word of hope. Gospel. "Born in the human heart."

And the supreme power which Christ commands. Rom. is no law for other age. Rom. VII, 5

(2) Of human impotence.

Man cannot forgive their own sin. Morgan. Broden Ellinwood

Man cannot either define or maintain. the new manhood.

Man cannot redeem human society. The social evil

The immense moral resources in man - like Samson & bag of grain - and their insufficiency to cope with the needs of the world.

2. It should provide a man the humanity & the duty of Christ.

The growth of Christianity shows that man must look the Crown

Emperors

(1) The humanity of Jesus needs to be preached

As the example of ideal manhood. Lamie's Michelangelo

The Christ question is Energizing. All life & art hang on their

Aims of religion pervading life. Social Christ in the home

And on the development of the possibility of ideal manhood.

(2) And especially our need to declare this deity.

Not especially but more. Here the great issue

We need to have our own recent conversions & to spread

them. Conversion needed on every one character

A gospel with a living God in it our message to men.

"If men cannot see their heavenly Father."

Means important for instilling - implanting - need of Incarnate God.

to reveal them, to realize them.

3. It should be a message of the individual as sufficient and also that of

the individual as a reality very in society.

(1) One of the most glorious things in the Gospels is Christ "I."

The Other religions begun on a personal discipleship.

The Reformation recovered the individual Dear Harnack

The Gospel of the free man - free & strong in his own large need.

"The Great Inner."

(2) But this is the song of the guides - Above it is the greater song of the whole.

The man must a mate - a friend. Stanley - Livingstone

He is the chart of your past & the pathfinder your future. Heb.

Remember.

He is only alone in relationship - as a man in society

a member of a body - not the Man. But the Church

with the Sacraments & the ministry of Word & Sign & Use & Union

This should be our religious message to young men. Also that we be song &

are dressed either I.

Col. III. 9. Lie not one to another.

1. No more entertaining question to debate
the most basic issue in life & character
B. Drummond's book

2. The historic racial instinct is a lie
Scandinavians. Egyptians. Pindar "Jews not
strain speech into a lie". Plato. Theognis. Aristotle
Menander saying "The sun-Brahmin. Cars. Germ. Chris. lie

2. The Bible view.
O.T. 9th Com. Jer. that not steal nor lie. Ps. 119.
Prophets Ez. 28:18,17; Jer. XIII, 25. Zech. 5. 1-4
N.T. Jesus on Devil. Ananias. Paul. Even John. "No
lie is of the truth". Revelation

3. The reasons for what the heart of man & the B. declare
1. God's character. Psalms 7 Temple "of all sins there is
none more flatly opposite to the Almighty." Hodge
2. Man's character. Hodge "As a false God is no
God so a false man is no man."
3. The principle of our knowledge of nature. Huxley
4. The ground of human confidence.
5. Constant concern of Christ on lying. Bonner.
B. Jackson. Christian Evidence.

4. But are there not some 'justifiable lies'
Who is to say?
Mohammed. Jesuits. Jesuits. Life. Jesuits. Jesuits

Knowing in to Wakebrooke - 5 Kinds Manager

Lands Life. Property. To sale for Brokers

The question arises of the 25 boys.

10 a flat No.

The main excuse

To save life. Kwanyra "Nina kiara lie.

'A man must live'"

A director. Mr B. Trotter Cabot

To children. To the insane Kirkland.

5. Why do people lie?

Fear

Folly. Jellaboon. Joseph Billings. Deaf & dumb.

straight line

6. The ideal & right.

Helmings address at Uppingham 1863.

Their School matter

Jan out of 25 has. One "I don't know" 13 pro.
Jan 18 yr. old. "A lie is never justifiable because when one is told even on a trivial matter or as a joke or jolly, as it is said, it is very likely to lead to worse ones, and we know all great sins begin by some small sin in a passing matter, which grows and grows until it is more than we can conquer. All things begin from small matters and gradually take root until they are so deep that they can not be extracted."

"This has troubled me," said another "as I used to think that a lie was justifiable if it kept pain from those we love. But I see that it is not justifiable, for the discovery of the lie would only bring more sorrow."

"No," answered a clear-souled boy, "because a lie is a lie and morally wrong in whatever way it is looked at."

A fourth replied "I think a lie is never justifiable, for as soon as one takes the slightest lie, if only in fun, it is so much easier for him to tell another one, and a worse one."

"No, under no circumstances" said another, but added to confession "I often find it hard to live up to my convictions"

"I do not think it is ever justifiable to lie because if you get out of a thing in this world by lying, it is very temporarily, and it is a

seem to be, and will have to be answered to again before God at the Judgment Day. If you think you can help someone else by lying, or will get them in trouble by telling the truth, don't answer anything or tell the truth and take the consequences; for the punishing will not be as hard to pay in this world, no matter what it is, as it will be in the world to come."

"No, a lie is never right, for you are always found out and you almost never feel half as well after it."

"Thess IV. 11. That ye study to be quiet"

My first two sermons. I Cor. II. Alexandria. Nine or in Freshman preaching at Princeton.

Brevity of text. Connection. Do the Thessalonians

Meaning of Greek. Cf. Rom XV. 20. II Cor. V. 9.

Christian Ambition

1. The divine life does not kill ambition.

Like worldly service it calls for all the passions & peculiar powers of each life. C. A. Fishburn. Mat. 5. 4; III. 10. Christ sending disciples. Zealot Bonnyman. Except a man. Ro. XI. 3. So a christ-ian man ambitions. Speech.

Simply gives them a new direction. Col. III. 2. I Tim. 3.

Butler "Religion does not demand new affections, but only claims the direction of those we already have." Augustine. "The citizens of the Holy City who love after God, fear & are ambitious, grieve & rejoice & because their love is right they have all their affections right also." Chrysostom "If thou wilt seek a thing, seek a thing but one that is immortal."

Not altering but intensifying the character of ambition

Earnestness of the human candidate

In proportion to lost & object.

The loss to the church of neglecting this truth

2. The object of the Christian's ambition - quietness & peace.

One of the conceptions given peculiar meaning by the Gospel - love, charity, sympathy.

What S is not.

1. Inactivity. S. XXIII. 56. Work with hands. The Epistle of modern unusual efficiency.
2. Pagan thought. II Co. X. 5.
3. Dumb torpor. Preach. S. XXIII. 9. Christ's S. A. 2. XI. 13
4. Unconcern. No sing contentedness. Col. III. 3. Epist. fulness of social life. Christ S. A. 2. S. 29. VI. 36, 12-13.

What S is

1. Contentment. No rush. John-ex. II Th. II. 12
2. Minding to edca.
3. Gladness & meekness. Ref. XI. 29. Ep. III. 4
   The servant's life quiet.
4. Submission to Christ. A. XXI. 14
5. Restfulness. Ref. XI. 29, 30.

3. Contrast of this with worldly ambition.

This is of spirit. "In heart" Ep. III. Spirit Sub. The world's ambition, objective. Barrow "There is a true & false ambition: political ambition excludes keeping quiet. The expression contain-eth a remarkable emphasis or a grave admonition for whereas ambition commonly doth prompt men to be restlessly busy in the concernments proper to others, he biddeth them to be ambitious the contrary way, in affecting quiet & abstinence from other affairs besides their own."

They differ in motive, spirit & objects

4. The urgency of this ambition.
We research for,
Contrition — Matt. VIII. 5. Luke Luke. I. 40
Godliness Luke. V. 17 Jairus L. VIII. 41
But about it is one. Loss sense of its blessing.
5. What are its blessings?
1. It is the heaven's effect.
Plant. like Matt. VI. 28. Luke VII. 17 Luke II. 17
2. This ambition grows by what is found upon
II Cor. III. 18 Faith for grace. L. XIX. 26.
3. The atmosphere of our daily life
It brings gifts
Strength, Christ stills tempest. Ps. 30. 15
Peace — Great calm Ps. 35. 15
6. The example of Jesus — the quiet life
The beauty of the quiet, controlled life in him
Matt. II. 11; L. II. 51; XIX. 41; XXIV. 36.
She who was a man of sorrows, acquainted with grief, who as a lamb before its shearers so dumb so opened not her mouth, who pleased not themselves but did always the things that pleased the Father learning obedience by the things that she suffered, who said of themselves that she was meek & lowly in heart. She knew & loved & lived the quiet life. And should it not please them, and to please them was the object of one of those other two ambitions, should it not please them who came to give the pleasure of pleasing to

the spirit of humiliation, the cry for mercy - ing of God should clothe ourselves with the garment of a meek, quiet spirit.

II Tim. IV. 10 Demas forsook me – John VI. 66

The record of a failure

Early Chrs. and all times. Many failures

Judas. Peter. Mark. Diotrephes. Demas

The frank – honest record. O.T. David. Rehoboam

Who was Demas?

With Paul in his first imprisonment. Col IV. 14

Philem. 24 Not himself a prisoner

Continued with him till 3rd year on Paul's 2nd trial. Demas withdrawn

Before of the main who endure for a little & then fall away. Matt. XIII. 22. See Church rolls

The reason honestly stated. Paul's veracity

Contrast I Cor. XIII. 6. Demas not Christ. failed.

Demas failed at the very heart of things first. At this point Jesus made his issue. Mark VIII. 36.

Matt. XVI. 24 Jno. XII. 25. I Jn. II. 17. II Cor. IV. 18

Jesus made two great assertions about the choice of Demas.

1. It is suicidal for eternity. Luke X. 30 Jn. XII. 25

Choose the eternal I Jn. II. 17 The N.T. appeal

Nothing wrong in this.

By loosing this world we gain the eternal

The antithesis of Hedonism

The Temple of Fame

The gain of death

Stanley on Erdon

Drummond – to die gain of his Christ

2. It is suicidal for time
there's varying conceptions of success
Money. Power. Fame
Philosophy estimate the worth to our development of the soul of man & its evaluation of the life of the soul into first place. Graham
Even here life reaches its glory in use for others – love > force. Self surrender > assertion
Christ > Nietzsche
The use of life more than life
Regarding I have no time to make money
Hugh Price Hughes
The Angel & the Donkey.
The gain of the world is its loss J. XII. 25
Versatile on Gratitude "Sic transit"
All this confirmed by other are see
The missionary offered. Cf. Brockworth journey.

I Thess. V. 5. The Sons of the day.

1. In all ages of the world the instinctive noble preference of the sons has been for light – even in worship of the sun – light.
Vedas. Persian Zoroaster. Vestal virgins. The Druids.
The I.G. Indians.
And today. Photo at Benares.
And even in the dawn of the moons. Indian song & Aryan
Various reasons for this. Light comes of God himself
also – it has been symbol of day, moral meaning:
We come in the twilight of the "Sons of light,
Girt armour bright to meet thine
And we put to flight the armies of night
That the sons of the day may greet thee!

2. It is of light in the deep moral sense that the Bible is full.
Gen. I. 3, 4: Job. XXII. 28 Psa. IV. 6: XXVII. 1. Prov. IV. 18.
God Himself is light. Psa. CIV. 2. I Jno. I. 5
Christ was the light of the world Preaching
And the Gospel. II C. II Jno.
And of heaven – No night there.

3. In the blaze of this background of light! We see the "spiritual" cause of our calling us sons not of darkness but of day.
Not of darkness Rom. XIII. 12 Col. I. 13 I Peter II. 9 I Jno. I
But of the day. Eph. V. 8 II Thess. Do. Jno. I.

4. And what is it, turned into our every day life, to speak to be a son of the day?
(1) A lover of openness. "Work – work the deed – in the dark."
Evil seeks darkness & its concealment Jno. III. 19-21
What do we look? Our motive – it when surprised? &
The sons of the day seek light. No U.K.K. Acts VII. Psa. II. 5. Eph. V. 8
And keep it apart from darkness Psa. V. 20 &c.
(2) A purist about money,
Both as to getting and as to spending & giving depends on Corporate pol. in this & fin.
Brooks: "Christ is as those rich as among all

they will have in some degree the grace to recognize their own disgraceful[illegible] by the [illegible] in which they conceal their [illegible]. Some out of elegance they take instinctively. But [illegible] that they to open our eyes to what they really are. To keep clear of concealment, to keep clear of the need of concealment, to do nothing which he might not do out in the middle of Boston Common at noonday. I cannot say how more a man that seems to me to be the glory of every man's life. It is an empty boast when the first necessity of hiding anything comes. The whole life is apparent hypocrisy. When there are secrets one to be feared & hope to be avoided & subjects which must not be touched, then the bloom of life is gone. Put off that day as long as you can. Put it off forever if you can. And as you have had no truth for which you can not give a reason, so let journey be forever of no dollar which history you do not dare to tell."

(3) And a man of day light joys.
Paul's ideal. Rev. XIII, 12, 13.
The day joys are so much more beautiful.
The best joys are impossible in the dark.
A good test of men here. Are their pleasures by night or day.

(4) And a son of day light deeds.
Nothing here is secret but does in the open.
Light & candor in our letters — cf. J. R. and
Horace & Prescott & in our speech.
"Whatever need hide to light be now shall be shamed."

(5) And deeper yet. A thinker only of day light thoughts

5. Just to illustrate the ideal thus in conclusion, let us look at the matter straight. Why should I be a son of the day.

(1) Sons of the day are unprepared.

Of the past.

Of the present they walk in light > that prepared light of which Kipling sings:

"Now Range the tide bringes home the night
That they th Bat sets free -
The hands are short in toys and hut
For loosed till Dawn are we.
This is the hour of pride & power
Value & truth & show.
Oh, hear the call! Good hunting all
Who love the jungle law"

See good for the powers that prey

of the future - Jer XL, 10 Prov ...

(2) Sons of the day are strong

For them sohn - like the sun Psa. XIX, 'Comme' He that -

For others - Jesus in John. Jer. V. 35. Matt v 14

Thy temples are one, to thine others the whole day.
And temples are not for sleeping rooms, but for the light of day.

But for such places of the earth
Where shame & wrong & crime have birth.
And for the mouldy twilight rays.
Where wandering they have gone astray
And where the damp of fancies grown dim
And souls are grovelling gates ...

Thursday, 1863 an opening of the great School room. "Something also I would say to the school as the subject of school questions. I have observed lately my sensational desire to claim a position among English Schools. Now you cannot claim it. It must come ...

And there are two ways for it to come. Most of us and first, the one using a character for truth & true honor. Most of all that we lie in word or deed we shame, we make and doubt that has been here — nothing that is not near the light. But there is the 2d sort character, and I hint it in, and pass on, the School is great." (p. 22)

(3) And the sons of the day are in the way of finding truth.
Ps. XXXVI, 9 John VIII, 12 "Most thirsty light"

(4) And also character.
Light leads us on to God. Ps. XLIII, 3.
And character is light in the mind — "Christ was in his soul" — a noble meaning to a poor hyperon
Two men: Boy of Antwerp "the sunshine of his countenance was contagious. In his presence men felt as never before the meanness of selfish aims & petty jealousies & were inspired to strive for larger and better things."
Charles Gordon. The boy Soldiers whom he rescued from slavery asked the lady who had charge of them whether Gordon did not have his own light & did she think he could "he also through his mind"? Another day he asked his own "quite sure Gordon Pasha could see quite well in the dark, because he had the light inside of him" (p. 193)

5 And not only truth & character but also life.
Light feeds life which dies in the dark. Plants
Ps. LVI, 13. Angus Dougles Hill Mondard

Those who are most chosen to be sons of the day?
The two children of the Father of light' Jas 1, 17
Men of the Righteous face' Ps XXXIV, 5.
Who walk in the light I Jas I.
I heard the voice of Jesus say, I am this dark world's light
Look unto me, thy morn shall rise, and all thy day be bright.
I looked to Jesus & I found in Him my Star, my Sun
And in that light of life I'll walk till traveling days are done

Bonar

Underhill. "The Mystics of the Church."

Julian of Norwich. on the three properties of reality "In Life is marvellous humbleness, and in Love is gentle courtesy, and in Light is endless Nature-hoped. These properties were in the Godhead: ever which Godhead my reason would be awed, & drawn to it with all my might." 131

Fox. "Wherever he went he established groups of Friends, or as they were first called 'Children of the Light'." At Cambridge the students assembled to attack him but exclaimed "O how shines, how glistens" 236 f.

Henry Martyn. "He in the morning of his soul' said one who knew him, 'would absorb the attention of every observer', and another, 'he shines in all the dignity of love, and seems to carry about him such a heavenly majesty, as impressed the mind beyond description." 236

Paul's Letters to Timothy.

1. His last testament of a great old man.

Old? Probably. Died not much over 60.

Another Scott at 60 calls himself "an old grey man + aged. Roger Bacon also at 53

He had lived a hard + wearing life

Great? Was great.

The greatest missionary. Robert Collyer

Message (cf. religion) method

The greatest Christian. Schweitzer.

"Who is the man who will make Paul's words his own?

The greatest man. Phillips. Tolstoy.

The last word. Ruskin "of all the people."

2. It is a picture of a beautiful friendship between an aged + young man

Eratosthenes denied this possibility but Aff. C.S.

on Friendship. D. Phillips

3. It is a book of counsel to young men in the ministry + to all Christians.

To Y. Mn. Special Prate to Wesleyan ministry

To clergy – Jowett's Commentary. Pauline II Tim. IV. 15

To all Chr. workers

To all Christians.

4. Many things bright on our pressing problems

Church union

The nature of the Church. Lightfoot

The question of ordination.
Scan of the great lessons. 2.7.II.2
Gift to conscience
Night & day
Jesus - Prayer
Entertain - Jude.
Fear & shame < Confidence & grace
Inspiration - Records.
Consider - remember
The resurrection
Sixth day
The trans. Buchan
Preach
The names.

Paul's summary. II.Ti. IV.6-8

Trin. 5.7. Luke XII. 4. Fear

There is a fear which is reverence, the noblest thing in the world, the root of all goodness & heroism

Lewis Carroll chose this as theme of his first University sermon. Joh. XXVIII. 28 & the prayer in the Litany "Give us an heart to love & dread thee".

In O.S. fear = fault. Eccl. XII. 13. So Ex. 18:21; Psa. 19:9; II. 11; 25:14; 103:13; 111:10; Isa. 33:6

Was not of this fear the Paul & Jesus spoke but of that fear of man which is our dominant motive, our deepest shame, our commonest sin. Is this too strong?

The spirit of fear has many expressions

1. Physical fear. In war (Stan Coffin & Joh) In peace. We rejoice in its conquest. Victorian Cross. Jim. Kubo. J.W. Kipton in 148 Pa. Vale

2. Moral fear.

Moral courage conquers. J.C.D. "If you were Christ the physically fearless are moral cowards. There too real courage is not the absence but the conquest of fear. Paul 2 Cor. II. 3; 1 Cor. VII. 5 Eph. VI. 5; Phil. II. 12. Preaching of Joh. Savonarola

The forms of moral fear innumerable

1. To venture on new ground, untried duty
2. To tell the truth. Lies spring from fear
3. To oppose wrong
4. Of what others will say. Eph. II. 12. J. Jackson
5. To be our own true selves
6. Afraid that God may be ashamed "In Jesus Christ"

8. Afraid of death. How curious. Gerald II, 2:17
Julius Caesar "Cowards die many —
We all know without argument that these fears are
unworthy
They spoil the joys of life. Often hinder speaking
They abridge our right and freedom. Gerald
They are slaves who fear to speak for the fallen & the weak
They are slaves who dare not be in the right with two or three.
"Fear hath torment" John. Great argument
Why then do we submit to it?
Even to the extent of disobeying to Christ?
Jn VII, 13; XIX, 38; XX, 19.
How many we conquer fear?
1. By facing the worst and defeating its terror
2. By a firm sense of duty. Dramatic story
3. Love annihilates fear. Mother parting Jn 16:18
4. The knowledge of mission. Cath. Booth
5. The fear of God. Tennant, Ruskin. Hodge
Addison. Ps. 118:6.
6. The capturing of Christ
The story of mankind is victory over fear
This the Bible appeal. Isa 35:4; 43:1; Matt 8:26
Luke 12:5, 7, 32
Her men who stir the world. John Brown. Ch. XI
Let us. "The Forty Crashers"

II Sam. II, 18, 19 The foundation of God standeth sure.

Reputation shaken

The present day attitude that everything is uncertain and in-

secure. The quest for certainty: Hymns, Apologetics. Knowledge in general.

Grounds for the Dean found as Bryan's mean

But our age not the state of faith & abiding

Nature - the seasons. Science built on it

The moral evidence: Robertson

And God. Does even the sweetness & joy. The hymn: Abide

But then the very secure today. To God does?

1. Where the trust originate. God is sure.

But does it? Or does it mean the Church the Resurrection, the

R. Robertson

Christ. faith. to promises of God. the Scriptures All are sure of God

Of course God is sure

We are sure because God is sure - back of all - God is God.

The unshaken confidence of the Bible in God. The Rock. The Rock

is not as theirs. "On God & Jehovah rest our trust" &

You can see it in the sure feet of God in Christ. Caesarea Philippi.

The city. Tremendous reality. Christ - but our experience of Christ

Only humble true - finite. Only fragments. But those experiences.

Famine. Can those thousands - but my satisfied hungers

Everything is not uncertain. Nothing Blessed Sample "In God".

But notice more the arrangement of events apparent to us.

know God as an experience

Not our assurance of God - but God is sure of us

God knows what we think. God let us up the contrary. But God

He knows.

The supreme trials of faith today

Barth. Newton's letter. The Cairo declaration

Mem. James Moffatt

God knows. "They can never see a". Meaning "Here God

mystery and all doubts

Fixed the door - Isa. xxxvi. 12. Rev. II, 13. Psa. I. 6

And the knowing - Jer. xxxi. Psa. CIII. 14 CXXXIX. 2
"He knows - My Father knows"

Education not a dispensing but a bringing - God for me.
"Lord, I do not [illegible]"

And not a moral mechanism. - Contra.

3. Our business and point to shine as daylight

Depart from H.S. iniquity. Come out - Touch not unclean

To be sure Christ and be quit of iniquity. Matt. V. 8

The Joyful Heavenly Sons Christ

The moral integrity character of Christ. Rev. I, 12f.

The pure soul and body. Obey. Don't dally.

The unbroken - unbreakable home

The circle to love and serve.

4. From the sea of our doubt and uncertainty come back to the Rock of Ages

[Sermon IV.] The Real Fight of Life.

I Paul's conception of life not as rest (the true), still less as truce, but as the looks back - battle. Mighty "Strength - while life remaineth - but I have overcome."

"I have fought a good fight."

Against what? Not men or beasts but 'treachery within'; 'the foes that crow to the soul'

For what? Not money or reputation but freedom "The Bar Removed".

Where the battle fought. In the soul.

II The real battle within - 3 ascending fields

1. The suppression of inner evil; victory over the beast

Paul. 1 Cor. IX. 27 Simpson "The Lord let the horses" Brit. Ch. Jan. 29, 03 "In humanity the soul & the angel blends with the body & the beast. It is our humiliation" Heb. II. 12

2. The conquest & self-mastery & control

Symonds. Daniel - "Tenders above himself" Arnold "The Sand Bridge" John Hampden "A tone of friends" J. J. Alexander "Onward" DuBose "Little Stands" St. Louis Lambs

3. Self surrender & dedication

Paul. "I am Christ's."

Priscilla Leonard "The Progress of Self."

Chesterton "The Defendant" "There are thrilling moments doubtless, for the spectator, the amateur and the aesthete, but there is one thrill that is known only to the soldier who fights for his own flag. To

the aesthetic who sacrifices himself for his own illumination, to the lover who makes finally his own choice. And it is this transfigurating self dis-cipline which makes the lover the truly same thing."

III But not negative only. It is a testing for oneself

1. Self development

Bullard: "He made the most of what he was in every direction with unceasing devotion to the Mas-ter's work."

2. Do he can have victory & conquer false values

John C. Ewing. Do love serve do turn Lord to "my Lord." Romans Jno. XIV. 5. XX. 28

Jesus Matt. XXVI. 25. "Is it I Lord are I?"

3. Do live victoriously > triumphantly. For Jack London knew than conqueror.

IV. This a fair man fearless fight > any enter one

the learning man crafty, a man divine

Paul - II Tim. II. 4

V. We must fight this fight alone

Brad Gilly. Lighton

for not alone. with Christ

VI. And we are to be victorious

the Creation

"One great blemish in the popular mind in America is the prophetic pursuit of an unmanageable brand of mind in Immanuel Distrust." William American Nature p. 392 7 Dec

Philemon 5 Faith toward men

1. My meditation at Zenjan. The rising of the city - Mts. from tiling office. After our exp. crch. all Christ at. The Babi massacre here.
2. Where the translations conflict doubts the original as they stand in Eph 1.15 - pairing to bracket faith in man with faith in God.
3. And yet what even the translation but a divine attitude of faith in man where God had made - that he was redeemable - cared response. And what even the Chr. Church but the prestige of Christ faith in this direction and of the justify. of faith of man in man.
4. There is no greater need on the f.m. field than the presence etc. of this faith in man because often it may be disappointed

Mashad - Mirhaqian. Millers reports. Ghulam Ali

Korea - Blair's Kim.

Cautions of baptism - probation. Have a strongpoint.

Dr Hoffman's paper at Hamilton in 1896.

Our own experience. Made our trust Hirqian? Rajab Ali?

The tidy check at Zenjan.

The power of the missionary except. On a translator a doubter of man.

On being a trustworthy man. Pattison - the Mo. Dom. at Zenjan

5. And at home the source of love - hard in some to foster. Speak with nation in daily - not by conference

The Church - the O.D.D. - Confucian

religion - the Mohammedan

Cost with Confucian doctrine. Home, total crack.

To make Christian doubted man. Contra - Hamil people or Hiam

Our sense of sanity - confidence - love.

6. Paul saw this - perceived faith in man with faith in God.

(1) On the condition - test of Chr. hospitality. Philemon 7

Henry Loomis - his wonderful kindness

"There is no human activity, rather than that which has for its aim to secure the safety & prosperity of the community, and to unite in mutual concord the elements of its integrity." Matteo Palmieri, a Florentine of the Renaissance period.

(2) The condition of joy & power in a Christian church.
It was to very hope of the new Christian church. The church & love
by communion Acts
It is the power of Christ over & brotherhood today. The
state in the new churches. Mormon & Christ not
(3) The condition of propagandism - faith communicable only on
faith. How can a man commend faith in God who does
not practise it in man? I Jno. iv, 20. Faith in God &
man go together. The church now? Athenian church blood.
The Bolshevik drawing out the French girls from Dijon.
(4) The indispensable ground of social organization - security
Our banking & credit - business. Bolsh. on relig. in fundamental
security! The Bible but true.
The disciplines & inflations of a society where there is no
ground for common trust. Persia. China.
Or where trust collapses - Russia. Dijon
(5) The joy of family & friendship - absolute trust. "The Bishop's
House". Tranquillity & rest.
7. Or we may see the evil - poison of the division of men.
The devil loves to promote such mischief.
Paul's practical use of it. I Co. I, 12 "Schism"
8 But there must be some limits to faith - fellowship. The problem real. Hard!
For - they do not include evil. Cor. xi - be deceived
Also Paul's indication the two fundamentals. I Co. III, 11
The church is a fortified city our basis
Or religion - Christ - the only foundation. The lesser Rock? Christ &
Christ & O.T. & Bible? Christ & Sacraments? Brotherhood? - The Church itself

They I make it secure by
linked the lower one here in one
for then it goes partly in 7-8

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